

THE ANGLICAN DIGEST

AUTUMN A.D. 1968



CREAM OF THE AUTUMN CROP

THE PEOPLE ON SECOND STREET

by Jenny Moore

A DECADE and more ago, when the "ghetto" and "inner city" were still just slums, the rich and respectable Episcopal Church made news by staying in changing neighborhoods (a few of them, anyway) to work among the poor. Jenny Moore's account of one such effort, at Grace Church in Jersey City, is more timely now than when it was in the headlines. The enduring results can now be seen more clearly, and so can the roots of today's bigger and more frightening problems. Mrs. Moore, however, does not write about abstractions such as problems, poverty, or cities: she pictures the real lives of people who were her neighbors and friends. Mrs. Powell, Mrs. Smith, Mrs. Trotter, Harry, Louise, and James — they and others will haunt the memory and educate the heart when statistics and exhortations about civic and religious duties are forgotten. They are what the book — and the Church — are about. *The People on Second Street* is published by William Morrow & Company, New York City, at \$5.00 (in Canada by George J. McLeod, Ltd., Toronto), and is the autumn selection of the Episcopal Book Club. See page 43 of this issue for a special offer and convenient order form.

THE COVER: *The mitre, drawn by Tom Goddard, is a folding cap worn by bishops to symbolize the authority that is vested in them as successors to the Holy Apostles. The dove represents the Holy Ghost whom bishops receive at their consecration for the work of their special ministry in the Church of God; the two tips or horns at the top of the mitre are said to stand for the Old and New Testaments; the two bands or lappets, which hang at the back of the mitre and end in red fringes, recall the cloven tongues of fire which descended upon the Apostles "when the day of Pentecost was fully come."*

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the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

WORKSHOP

OUR vocation is to bring our lives into harmony with Christ's presence among us. We need have no fear of secular ideas and modes of life if they are not clearly un-Christian, for in most of them we see truths which in principle belong to the Gospel. Our Lord invites us to work with Him and in Him, in gathering the fragments of His kingdom into a visible whole. "Thy kingdom come, Thy will be done, on earth as it is in heaven."

Daily life in the Christian family is the workshop of that kingdom, for it is in the family that the Christian person is nur-

tured and the forces of world economics and politics are accepted or rejected. Family life is in chaos today — a reflection of the difficulty of trying to be a person and at the same time fight off the invasion of the world. It is no exaggeration to say that Christian family life is a matter of life and death.

People are constantly moving from within themselves to without, reaching out for food, knowledge, relationships; they will either move within the family in creative exchange or they will move out of the family. The members of a family need no special spiritual formula

for that exchange; nature leads to grace in the simplest expressions, but in such experiences we need to know that we depend desperately on each other. I cannot eat alone and be fully fed; I cannot understand truth unless I see it in the face of a person; I cannot love unless some one demonstrates his love for me. I need my brother's salvation, or mine is in jeopardy. Salvation is Christ's redeeming love in us, never in one person alone.

So seen, family living is not so much a matter of schedules, as of persons living freely in Christ's presence. A child cannot be expected to know what "the presence of Christ" means in words, but he certainly can know what it means as love and courtesy between mother and father; a teenager knows what it means when the parents make an honest attempt (never a complete success) to combine discipline and liberality; husband and wife know what it means when they subordinate their differences to a reverent affection for each other, both still on the way to becoming whole persons.

We should not be surprised that each member of the family has his share of darkness, too, and that family relationships are often in the shadow of the Cross. Our darkness and our death are in Christ also; St. Paul says we are "baptized into His death" and continues, "as Christ was raised up from the dead . . .

even so we also should walk in newness of life." Family life is working and living together, suffering, rising again and again to love — a growing up into Christ.

Even so, living with Christ in the family is only a preparation for working with Him in the world, the Christian's larger workshop. The Christian and his family cannot respond to every push and pull of the world, but neither can they treat secular affairs as neutral. Every headline, popular song, new product, and item on the ballot has a theology behind it. The home must include aspects of a Christian school where the natures of God and of man are studied (using the chief textbook, the Bible). Unless theology is discussed in the home, the death present in the world's recreation, economics, and politics will surely mortally infect the family.

A renewed family life will produce its own momentum which seeks to add truth to truth, goodness to goodness, beauty to beauty. The abundant life promised us by our Lord is "naturally supernatural" and is lived with an easy dependence on Him, His sacraments, His prayer, and His mind, all gathered and offered when the family joins in the parish family's Eucharist. Daily life in Christ is the good life because it is His life in us. — Taddled from *Benedicite*.

OPTIMISM

RELUCTANCE to accept life's pleasures is unnatural and abnormal. The book of Genesis tells us that God rejoiced after each day's creation because He found His work good, and we must imitate the divine model in work as in all other things. There is no biblical justification for sourpusses.

Some years ago young factory workers in Paris, having been interested in the Christian religion by the priest-workers, began to go into churches to see if faith in eternal life could be discerned on the faces of worshippers. They were disappointed, for in almost all cases they found churchgoers a glum lot. "Why do Christians always seem to be in mourning?" they asked; "Don't they believe in Christ's resurrection?"

Many people today are anguished by the general insecurity of our times, but even the outspoken atheist thinks that the Christian, if he really believes in the promises of his religion, should be above such doubts and anxiety. All things contribute to the fulness of the universe (even sin, St. Augustine said); the Christian has less right than anyone to find life sad.

The Christian optimist, however, must be always ready like any other mature man to sacrifice his enjoyment of life, in-

deed life itself if necessary, for a higher end. Only the man who accepts values for which he is ready to die can enjoy life truly. In admiring examples of supreme generosity, we learn something about Christian detachment that is perfectly reconcilable with the most passionate attachment. At all times, it is a matter not only of living, but of living more intensely.

In the Christian life, there is no conflict between love and life and detachment or renunciation. I am thinking now of all the renunciations that sickness, old age, and finally death impose upon us. André Malraux has written that man is the only animal who knows that he is mortal, and that is the reason

WANTED

A Doctor of Veterinary Medicine to hang out his shingle in Eureka Springs, a town of 1500 people (most of them have moved there after considering other locations) in a section of the Arkansas Ozarks devoted largely to tourists, water sports, sightseeing and stock raising, and where life is paced and priced to be enjoyed. With the loss of the town's only veterinarian, the nearest physician to the furred and feathered is a Churchman in Berryville, twelve miles and mountains away, and he is greatly overworked. The spot is open to a D.V.M. who is hankering for some time for himself and his family, for fishing, and for the leisure life that the Ozarks offer, especially in lovely Eureka Springs.

life is so despairing. The Christian, on the other hand, knows that death itself can have great meaning, and so for him life is neither despairing nor absurd. —Taddled from *The Faith of Men* by Ignace Lepp (published by Macmillan, 866 Third Avenue, New York 10022, \$3.95)



PEWS

THE biblical injunction, "go thee into thy closet and pray to the Lord," was very nearly carried out in old times when a church pew was a partitioned box enclosure entered through a door and reserved for a specific family. During most of Christian history, churches had no seating at all, except for benches around the sides ("The weakest go to the wall"). The original purpose of pews was to provide not rest but warmth. In the unheated, drafty naves of northern European churches, well-to-do parishioners built themselves open-topped boxes, well off the cold stone floor, in which body heat, hot water bottles, and sometimes small stoves, could ward off frostbite during the long services.

One of the few places in the United States where such classic pews can be seen is St. Peter's Church, Third and Pine, in New York City. Its plain and straight pews with shoulder-high walls and sturdy doors have been in use since the building was com-

pleted in 1761. (St. Peter's is unique in other ways: the pulpit and reading desk are at the west end of the building, the altar at the east.) The private pews are not welcoming to visitors and may emphasize the solitary aspect of the faith over that of the corporate, but they can make churchgoing a real family affair. Standing in St. Peter's lofty pulpit, the preacher can look down into the roomy pews to see grandmothers dozing, mothers knitting, and children playing under the seats without distracting their neighbors. The spirit is not one of irreverence but of at-home-ness — an unfashionable spirit at the moment but one with merits for all that. —From a letter



INCOMPLETE

THE fifteen-year-old son of a friend of mine recently began to puzzle over his father's behavior. His father is a very good man, not only to his own family but to others, always ready to help in time of need; but he never attends church. The boy thought it over for a while and then told his mother, "Why, that's like doing your homework and never handing it in!" I must tell him sometime that you don't need to hand in your work to get a grade from God, but I think he has the right idea. —Taddled from a letter

ACCORDING TO—

● A priest (to a member of his altar guild): "When you vest an altar, change its linens or colors, think of that holy place as the grave or tomb of our Lord — that in three days you expect Him to rise from the dead, but more especially, when the Eucharist is celebrated, that He will be there, as He was in a garden nineteen centuries ago, and there in a way, a real way, that the world cannot see or understand."

● *The Church of England News*: At the Windsor Castle meeting of the Joint Anglican-Roman Catholic Sub-Commission on Marriage, Roman Catholics were assured that Anglican priests always require people entering Holy Matrimony to declare that they do so with a full and unconditional intention of lifelong and exclusive fidelity.

● A Churchwoman in VIII Province: "The Church does have the answers to Life's problems — the only answers that make sense. They aren't pat answers, either, but deep and abiding ones. I know. It was the Church that taught me how to face my husband's death two days before he was to have come home from the hospital, just as it was the Church that years

earlier helped us face up to the tentative diagnosis of cancer. Those lessons, however, aren't given to those who won't let go of themselves; to learn them you have to commit yourself to Someone a whole lot better and far more dependable than your own grubby little self."

● A member of the Vatican Secretariat on Christian Unity: "I would describe the changes going on in the Roman Catholic Church at this time . . . by the word *Anglicanization*."

● A parish bulletin: The newest gimmick is called Cryogenics. If you join one of the groups promoting the concept, and you have \$10,000.00, upon your death your body will be frozen with liquid nitrogen. Then when medical science has progressed sufficiently, your body will be thawed, worn-out organs will be replaced, and you will have a new lease on life. The people who advocate the plan say that they are seeking resurrection and immortality. Even if it works (there is doubt that bodies can now be frozen without cell damage), it would be only a temporary respite from the grave; and even if such a "resurrection" were possible, the number of practical objec-

tions is overwhelming. Such people refuse to face the reality of their physical deaths and, even worse, the reality of the resurrection promised by our Lord — to say nothing of the Judgment, heaven, and hell.

● The Bishop of Northern Indiana: "It has become evident that the Episcopal Church does not want the contrived and partial unity to which it was invited (at least by implication) in *Principles of Church Union*. The Episcopal Church aims at nothing less than a universal and complete unity of Christendom. If we cannot have that kind of unity in our time, we will not accept a super-church as a substitute for it."

● A priest-professor: "In my professional capacity I have spent many hours with many people, helping to undo emotional distresses and neurotic reactions triggered by attendance at 'Intensive Weekends', 'Parish Life Conferences', 'Sensitivity Training Sessions', and I would also like to include some 'Retreats'! As a psychologist of 27 years' experience I must express my strongest disapproval of such discredited 'gimmicks!'"

● A college professor: "Just a day or two ago I finished the consecutive reading of the whole of the Old Testament and the Apocrypha, something I had never done before. I don't know how long it took because I neglected to record the date when I began; but reading two or

three pages a day gave me a conception of the nature of the Scriptures I had not had before."

● The Rector of Qacha's Nek (Province of South Africa)

"It was a great day for us when the Bishop of Springfield, Illinois, U.S.A., was flown in at lunch time after a long morning at another isolated parish. After lunching with the wardens and head-teachers, and having a quick look at the schools, the Bishop told us how, with a combine harvester, the farmer in Illinois gather in 120 bags of mealies in 12 minutes. That is more than most of our people harvest in a lifetime of back-breaking, drought-ridden slogging. We all agreed with the little old lady who described it 'Such wealth!'"

● The Bishop of the Roman Catholic Diocese of Fargo: It seems obvious to me that the Church should use the talents of priests who marry, and not write them off or punish them as defectors.

● Graffiti on the wall of a college campus: Contrary to popular opinion, God's last name is not Damn.

● The exiled Bishop of Dar es Salaam: "When problems arise between the Church and State, my policy is to take any such matter directly to the appropriate Government office and not to an outside or foreign agency. I believe that no problem for South West Africa or

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South Africa can be solved other than by the people within the country — not by force from without, be it political or economic or military. Unlike most Christians, I am an out-and-out pacifist, believing that evil or misunderstanding can be overcome only by Christian love, not by superimposing a greater evil. There is no place in my thinking for any kind of terrorism."

● The Bishop of Long Island: "Only a society that is educated, trained, and motivated by the love of God and the love of one's neighbor can hope to be spared from violence, discord, and confusion."

● A columnist: "A surgeon's wife is not expected to accompany her husband when he operates, and neither should a clergy-

man's wife be expected to show up wherever her husband must be. No one is automatically invited anywhere. Although most clergymen and their wives would be welcomed at the affairs of their parishioners, they should be invited the same as any other guest."

● A parish bulletin: "In order to hold fast the whole humanity of our Lord, we often treat Him as a human being in whom the consciousness of divinity developed. The Gospel writers do not do that: they treat Him as the Son of God who, in every possible way, revealed both what a man is and what God plans that he shall be."

● The Bishop of New York: "It is all very well to criticize the President, but may I suggest that as Christians it is less than

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serious minded to criticize him unless you have prayed for him every day. It is all very well to deplore the violence of leaders involved in racial disturbances, but as Christians you cannot seriously deplore their actions unless with your Lord you are willing to love them to the bitter end."

● A classified ad in *The Living Church*: Evelyn Underhill's *The Parish Priest and the Life of Prayer*, out of print for years, has been reprinted by permission of A. R. Mowbray & Co., Ltd., and is available at Calvary Church Book Corner, 315 Shady Avenue, Pittsburgh, Pennsylvania 15206, for \$1.00, postage paid.

● The Director of the Carnegie Study of the Education of Educators: "We decry the lack

of civility among the young, but I defy you to find much civility displayed by teachers in the public classroom. I have been staggered by the rudeness with which most teachers speak to children. If adults don't respect children, how can we expect the children to respect each other?"

● A parish priest: Many Churchmen are all too regular in their worship of God — they are there without fail, once a month or twice a year. That is not enough. It is, rather, a sign that we are a godless people. Our country is now paying the price of our lack of love for God and our brother, and yet it is too dense and too stubborn to understand why.

● Pollster George Horace Gallup, an active communicant of Trinity Parish, Princeton, in the

Diocese of New Jersey: The Church is not getting through to the American people as a whole, and to the younger members of our society in particular. A careful analysis of the situation and a reappraisal of the Church's presentations are called for.

● A university professor: "Part of the seminaries' trouble is their insistence on having the faculties composed mostly of clergymen. Some laymen and laywomen are more learned and better equipped than many of the faculty priests, but the seminaries will not have them because they are laymen, and the laymen will not take the jobs because the salaries are so poor."

● C.S. Lewis: "You may say that I've never had the sense of being helped by an invisible Christ, but I've often been helped by other human beings. That is rather like the woman in the first World War who said if there were a bread shortage it wouldn't bother her household because they always ate toast."

● A seminary professor: "It must be made clear that humanism is not necessarily wrong; but rather that humanism by itself is inadequate."

● A parish priest's sermon: "If any one of you spent his waking hours thinking about or worrying about another person, studying his every thought, word, and action, you would soon fall into despair, hopelessness, and misery: you would

grow bored quite soon; and if you kept on, you would go out of your mind. Likewise, if you spent your waking hours thinking about yourself, worrying about yourself, and studying about yourself, you would fall into the same despair, hopelessness, misery, and eventual insanity."

● A seminary professor: "In the long run, the only effective answer to heresy, near heresy, and other errors is for the Church to show that she has a theology better than any person suspected of error."

● A parish priest, in writing about the trial of a bishop: "It seems to me that it is high time for the Church to accept its responsibilities and look facts in the face, and handle them properly and according to the Canons — and quit walking away from tough and unpleasant circumstances. Many people are looking to the Church for strength, not weakness. Hope it works this time."

● *The Living Church*: "Methodist Bishop Kennedy said that opposing COCU is like coming out against motherhood or prayer, but indicated that many bishops privately agreed with him that organic Church union doesn't mean Church renewal."



There is an Adamhood to which we are to die; there is a Christhood into which we are to rise.—Father Andrew



I KNOW the dangers of denominational pride, but it happens that I love the Episcopal Church, and despite the desirability of Christian unity, I secretly hope that I may die in her untransplanted arms. I love her, not conditionally, not with calculation, not with careful reservations, but freely, joyfully, and wholeheartedly.

I love her doctrine, her emphasis on sound learning, her devotion to Scripture and tradition, and the glorious prose of her Prayer Book. I also love the freedom which she grants her children, her openness to the new, and her breadth of humanity.

I love the bright young families proudly ranged in their pews on Sunday morning, and the sparse little congregations on weekdays whose hushed devotion to their Lord is an almost palpable radiance. I love her old priests whose eyes show the compassion learned in a lifetime, and her young priests who are sure that the world can be won in five years, at the most.

I love the names of her heroes — Laud, Hooker, Pusey. King, Gore, Weston, Seabury,

Breck, DeKoven, Kemper, Rowe — and a hundred others, including some private ones of my own.

I love the letters to Church magazines which begin, "Dear Sir: It is high time . . ."; the solemn nonsense with which the Executive Council launches a new project; the billowing sleeves of the bishops' rochets; and the whole mad range of possible headgear that clerics may wear. I love even the battered Prayer Books in the pew racks that so often turn out to be hymnals.

I love the eccentric old ladies in city parishes who dress according to the liturgical color of the season; the uproarious stories about departed dignitaries that are told wherever priests gather and have time for small talk; the hands of young and old reverently raised to receive the sacrament of Our Lord's Body and Blood; the sacristy portraits of bearded ecclesiastics; the dusty, dry tracts in church vestibules offering earnest advice that everybody needs and nobody wants.

I really can't help it. I feel that everybody ought to be an Episcopalian, but others may feel as strongly about their churches as I do about mine. I know that I love the Episcopal Church, that I am sworn and bound to her, and that I'm glad of it. It isn't denominational loyalty or sectarian spirit — it's love.—A parish priest

WORLD WIDE

THE Bishop of New Mexico and S.W. Texas (Charles James Kinsolving, III) told his diocese assembled in convention that Episcopalians should be seeking reunion with other parts of the one, holy, catholic, and apostolic Church. He called for the Church's withdrawal from the deliberations of the Consultation on Church Union (COCU) because most of the bodies involved are indigenous to the United States only, and, for the most part, are little known beyond the boundaries of this country, and therefore COCU, in essence, would be creating only an American Church. The Bishop said that most of our ecumenical conversations throughout the world are leading to a deserting of the Anglican Communion and a banding together for nationalist Churches (for example, the Church of South India). He does not believe that the destiny of the Episcopal Church is to disappear from the face of the earth, but rather that Lambeth should set in motion a council of bishops, priests, and laymen with the authority to set up a commission to plan an organic union of Anglican Churches, and to establish a metropolitan to speak on behalf of the whole Communion. (The metropolitan should not be the Archbishop of Canterbury because he

is appointed by the English Crown). The resulting metropolitan and council, representing the whole Anglican Communion, could then enter into conversations with the worldwide bodies of the Christian discipline.

"I have the vision of a Church of all races, nations, and men, a Church of Americans, of Solomon Islanders, of all peoples, all mankind."—Taddled from *The Living Church*

BURIALS

✠ Leo Sowerby, 73, who won the Pulitzer Prize in 1946 for his composition "Canticle of the Sun"; Director of Music for the College of Musicians at Washington's Cathedral Church of St. Peter and St. Paul; for 35 years organist and choirmaster of St. James' Cathedral Church, Chicago; the only American citizen to become a Fellow of England's Royal School of Church Music; a member of the General Convention's Joint Commission on the Revision of the Hymnal and composer or arranger of five hymns in The Hymnal 1940, and a number of masses, anthems, and motets; in Ohio.

✠ Thomas Baldwin Butler, 69, who at 16 was a clerk with the Mercantile Safe Deposit and

Trust Company of Baltimore, and at 43 was its president (he became Chairman of the Board in 1963 and was one of Maryland's most influential businessmen: the bank, only 200th or so among the nation's largest, holds in trust many of the biggest estates in Maryland and Virginia); and who helped work out the merger of the Seaboard Air Line and the Atlantic Coast Line Railroads; from the Church of the Redeemer, Baltimore, in the Diocese of Maryland.

✠ Mrs. Charles E. Williams, 77-year-old widow, who for forty years was secretary to the Bishop of Southern Ohio (Theodore Irving Reese, 1916 to 1931; Henry Wise Hobson, until her retirement in 1956); from Grace Church, Cincinnati.

✠ Cyrus Lawrence Day, 67, Professor of English Emeritus, at the University of Delaware, who wrote books on such diverse subjects as Restoration songs, primitive superstitions and taboos, Shaker furniture, knots, and Jacobean dramatists, and played his own great-uncle in the University Theater's production of *Life with Father* (written by his cousin, Clarence Day); from St. Thomas' Church, City and Diocese of Newark (New Jersey).

✠ Julia Villaruel Vda. de Dalida, 110-year-old widow, one of the organizers of the Philippine Independent Church in the Province of Aklan at the turn

of the century; aunt of a bishop and grandmother of a priest of the P.I.C. and donor of the lot on which stands the Ochando Martyrs Chapel from which she was buried.

✠ J. Maurice Treneer, Sr., 86, English-born-and-educated chemist who came to the United States in 1908 to start a pharmaceutical plant in New York City but went to work in 1927 for Miles Laboratories where, as Chief Chemist (a job he held until his retirement in 1947), he developed many products, the best known of which is called Alka Seltzer; from St. John's Church, Elkhart, in the Diocese of Northern Indiana.

✠ Moyca Newell, 86, called the Mother of the New York State Police for her efforts in setting up the force in 1917 after one of her employees was murdered and robbed; she formed the committee of farmers, estate owners, and commuters which finally persuaded the legislature to form a state constabulary — now 3,000 troopers strong; from St. Matthew's Church Bedford, Diocese of New York.

✠ Sanford Lockwood Cluett, 93, who, when fashion turned against the detachable shirt collars made by his family firm (it now makes Arrow Shirts), invented in 1928 the Sanforizing process now used by 448 mills in 58 countries on 3-billion yards of fabric annually (*sanforized* was supposed to have a *d* in it, but the word was acci-

dentally shrunk while being registered as a trademark), and who also invented, at the age of 79, a stretchable, hard-to-tear paper, "Clupak," used in shopping bags and wrappings; from Bethesda by the Sea Church, Palm Beach, in the Diocese of South Florida.

✠ Miss Evelyn G. Spickard, 76, who for fifty years had a voice and hand in Christian Education in the Dioceses of Chicago, Colorado, Massachusetts, Mississippi, and New York, at the General Seminary, and with the publishing firm of Morehouse-Barlow Co.; from St. Columb's Church, Jackson, Mississippi.

✠ A. M. Churchward, longtime missionary in the South Pacific where he became fluent in the Tongan, Fijian, and Rotuman languages, who translated the new Testament into Tongan using an alphabet of his own devising and who retired at 77 in his native Australia, but returned in 1965 to Rotuma to help translate a part of the Old Testament; in Fiji, where he was helping on yet another New Testament translation.

✠ Mrs. Henry Irving Louttit, 52, wife of the III Bishop of South Florida; from All Saints' Church, Winter Park, Florida.

✠ Cecil William Alderson, 68, who went out to Africa in 1933 as a missionary on Likoma Island in Lake Nyasa (site of the Nyasaland cathedral church built by native Christians) and became in later years Bishop of

Damaraland (1949), Bishop of Bloemfontein (1951) and, finally, Bishop of Mashonaland (1957); who recently returned to Likoma Island to consecrate a suffragan bishop for the (now) Diocese of Malawi and, when the preacher could not come, preached in the native language, Chinyanja, which he had not spoken for 31 years; in Africa.

✠ Norman Robertson, 64, sometime (1941-1946) Under Secretary of State for External Affairs (Canada's highest civil service post), twice his country's High Commissioner in England, and once (1957-1958) Ambassador to Washington; from Christ Church Cathedral, Ottawa.

✠ Henry MacRae Pinner, 78, known as "Mr. Southern Virginia," retired merchant, farmer, land developer, 35 years a warden or vestryman and 27 years the treasurer of his parish; who was also Chairman of the Standing Committee of the Diocese of Southern Virginia (an honor seldom bestowed on laymen) and for many years on the Diocesan Executive Board; from St. Paul's Church, Suffolk, in the Diocese of Southern Virginia.



If, in your church, you see the need for some improvement, betterment, or achievement, be self-ish — do it yourself.—From a diocesan bulletin

GOD'S WORK

ONE Sunday in a sermon I mentioned many exciting things God was doing in the world: the progress we were making in eliminating hunger and disease and such international efforts at world peace as the United Nations. After church a mature and intelligent man said, "It never occurred to me that God had anything to do with the United Nations, much less that it represents His work." ~~For~~ When we fail to look for God's hand in our world, we betray our religious heritage. The Hebrew prophets were sensitive to God's action in the events which dominated their lifetimes (even seeing godless conquerors as His instruments), and the burden of their prophecy is the meaning of their history for their own and succeeding generations.

Can we really believe that God is acting in such a faulty thing as the United Nations? Look what He is doing there. He is building bridges of understanding between nations and peoples long separated by walls of ignorance and prejudice. (Mostly we haven't known the residents of other countries as people; we have been insensitive to their feelings, aspirations, traditions, and culture, and that

has made for mutual contempt, disdain, suspicion, mistrust, and fear. No wonder nations of the world fight.)

God is lifting world standards of living through the United Nations. The United Nations Children's Fund (formerly UNICEF) feeds, clothes, bathes, and medicates children the world over. Through the World Health Organization (WHO) distant resources are brought to bear on local emergencies, and catastrophes such as epidemics and famines are anticipated and prepared for.

What Winston Churchill said years ago still is true: "Talk, talk, talk, is better than war, war, war." God is trying to maintain peace through His United Nations. The machinery is sometimes cumbersome and slow-working and long debates and tedious procedures are required, but on balance, the record is good. Brush fires have been controlled, emerging nations have been protected, civil strife has been contained. If the record is far from perfect, at least nuclear devastation has been avoided and tensions in Europe reduced.

Praise God for His powerful hand in human events; praise Him that men of different races and cultures, men of competing political systems, are working together for the betterment of mankind and for the peace of the world.—Taddled from a parish paper.



VISITATION

IN THE seventeen days that I was in our companion Diocese of Haiti, I confirmed and received 1,173 persons. It was one of the most remarkable experiences I have ever had. At one service, I confirmed 305 and received 55 others. I memorized the confirmation prayer in French, and at the last service, one of the priests said, "Bishop, your French is right good."

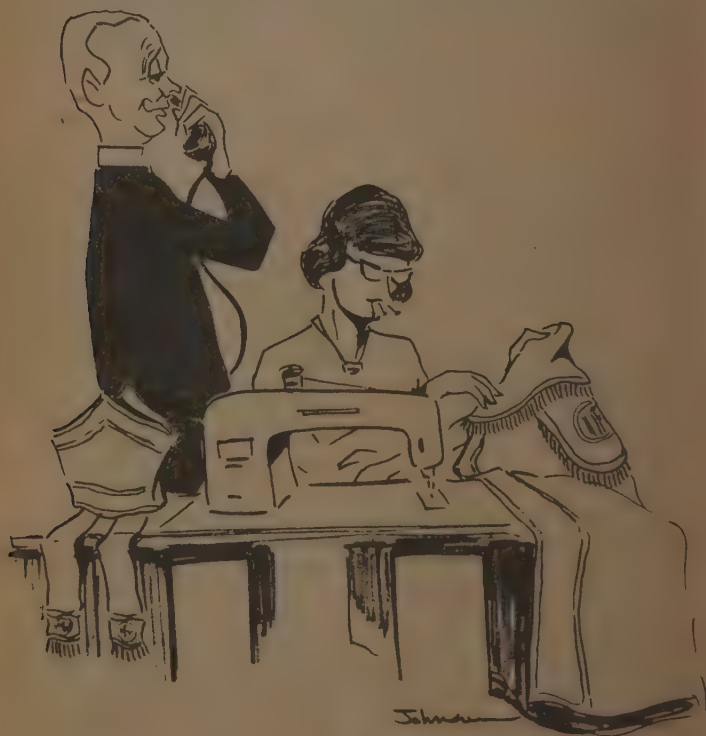
Some of those whom I confirmed on a Sunday had begun walking on Friday morning in order to be there; after the Laying-on-of-Hands, they started back on Sunday afternoon and reached home on Monday night. The seriousness with which they took their confirmation vows made a deep impression on me. After I had been there five days, I wondered despairingly what the Church could do for people who had to live

under such appalling conditions, particularly in the rural areas. At the end of my stay, the deep devotion of the people and their enthusiastic worship had answered my question. The Church provides worship of the one true God and offers some opportunity for education, and the people themselves are the Church; the laity as well as the clergy are truly ministers to one another.

The Church in Haiti was founded by a Connecticut priest, the Rev'd James Theodore Holly, the son of freed Negro parents, who established a mission there in 1861. Under a concordat made in 1874 with the Episcopal Church, the Church in Haiti was recognized as a national and autonomous unit; Fr. Holly was consecrated the first bishop of the Eglise Orthodoxe Apostolique Haitienne and

remained on the job until his death in 1911. Upon surrendering its autonomy in 1913, the Church became a missionary district of the American Church and for ten years the Bishops of Cuba, Puerto Rico, and the Panama Canal Zone administered its affairs for the Presiding Bishop. Because of political up-

heavals, the present and IV Bishop of Haiti (consecrated in 1943) was bundled out of the country in 1966 and now is quietly conducting the affairs of his office from Garden City in the Diocese of Long Island. While I was acting for him in Haiti, I wore his cope and mitre. —The Bishop of Kentucky



"The election comes as quite a surprise! I . . . ah . . . don't know really what to say."

BY WILL AND DEED

★ The Church of the Epiphany, Concordia, in the Diocese of Western Kansas, has lately received three sizeable gifts or bequests: (1) from friendly neighbors, Mr. and Mrs. Charles S. Cook, a Victorian house built in 1883 which they bought for \$40,000 when it was a rooming house and had a commercial ice cream stand in the front yard, which they have made into a show place (they are giving an additional \$3,500 to the parish for landscaping), and which will become the rectory; (2) from the late Dr. and Mrs. Earl Ingersoll (he was an optometrist) \$20,000 without strings and the balance (\$100,000 or more) of the estate, after personal bequests, for the parish endowment fund; the rector of the parish was given \$5,000 (he has been there nineteen years, built the place up from eighteen communicants to nearly 150); and (3) from Saint John's Church - in - the - Village, New York City, a 5,000-pound Caen Stone altar and reredos, which was originally a memorial to the Rev'd Thomas Henry Sill, father of Frederick Herbert Sill, O.H.C., Kent School's famous founder, at St. Chrysostom's Chapel (later demolished), and which was blessed by the first

Bishop of Salina (now Western Kansas), Sheldon Munson Griswold (1903-1917) who, as a young seminarian, served Father Sill as an acolyte.

★ The late Frank Alexander Juhan, IV Bishop of Florida (1924-1956), made his former diocese the beneficiary of a \$19,000 life insurance policy.

★ An anonymous donor has given \$700,000 toward the construction of a million-dollar library to Voorhees College, a member-elect (pending final accreditation in December) of the Association of Episcopal Colleges. Voorhees School, Denmark, in the Diocese of South Carolina, was founded by a young Negro teacher who had lived in the home of Booker T. Washington (American Negro educationist, 1859 - 1915); it was kept alive after her death, in 1922, by the VIII Bishop (1908-1922) of South Carolina, William Alexander Guerry, who was murdered by a racist because of his friendship with Negroes. Having been successively a grade school, an industrial school, and a junior college, last June Voorhees became a four-year college.

★ St. Philip's Church in Harlem (Diocese of New York) has received an anonymous grant of \$350,000 toward a \$2,000,000 parish house and community center.

★ St. George's School, Newport (Diocese of Rhode Island), has been given a new library by

Mrs. Nathaniel Hill in memory of her husband, and a new sacristy by John Nichols Brown, both buildings designed by Philemon Sturges.

★ Mrs. W. D. Cleveland, Jr., gave \$50,000 to help along Houston's Church of the Good Shepherd's new parish hall and church school building; the church itself was built in 1892 by her father-in-law, William Davis Cleveland, Sr., as a memorial to a rector of Christ Church.

★ The Pro-Cathedral Church of the Holy Trinity, Paris, France (Convocation of American Churches in Europe, under the jurisdiction of the Presiding Bishop), will receive from Gerold Lauck, Princeton, New Jersey, a former member of that parish, a \$25,000 baroque organ to be placed in the gallery in memory of Mrs. Lauck.

★ In 1967 the Episcopal Church Foundation, maker of interest-free loans to dioceses for the construction of new church buildings and granter of fellowships to seminary graduates for further education, received \$311,000 in contributions and bequests.

★ Mr. and Mrs. Raymond George, communicants of Christ Church, LaCrosse (Diocese of Eau Claire), Wisconsin, have given Nashotah House \$10,000, the interest from which will be given to a seminarian from that diocese to assist him during his three years' course. Nashotah

House, a theological seminary of the Church established in 1842, is the oldest degree-granting institution in Wisconsin. In 1850, one of its founders, the Rev'd James Lloyd Breck, celebrated the first Eucharist in LaCrosse.

★ George Parker, late of the City and Diocese of Lexington (Kentucky), left to the University of the South, Sewanee, Tennessee, \$1,400,000.

★ Mr. J. Cooke Wilson, a communicant of Palmer Memorial Parish, Houston, has given to the Diocese of Texas for use as a retreat house, his six-bedroom beach house and six acres of land on the Gulf of Mexico.

★ The family of Mr. and Mrs. Melville G. Curtis, late of St. Asaph's Parish, Bala-Cynwyd, in the Diocese of Pennsylvania, has given to that parish \$20,000 towards putting up a bell tower in their memory: it will be part of a \$90,000 renovation of the parish house.

★ The Churchwomen of St. Andrew's Parish, Livonia, in the Diocese of Michigan, read the letter in TAD to the Bishop of Damaraland from one of his catechists in Ovamboland, who appealed for a bicycle to help him in his "Christian research": the good women sent the Bishop \$250 for the purpose and so helped to bring the number of bicycles among the sixty catechists up to nine. (Even though adults must spend six months to a year as catchumens before being baptized, 2,270 baptisms

were reported among the Ovambos last year. In the American Church, for the same period, only six dioceses reported more baptisms, most of which were infant.)

★ The Richard King Mellons, of the City and Diocese of Pittsburgh, have given \$50,000 to the Virginia Theological Seminary — the largest gift of its history — for an endowment of its new program of continuing education.

★ Magdalene Corin, widow, late of Holy Trinity Church, Valley Stream (Diocese of Long Island), New York, left one-fourth (\$8,189.65) of her residual estate to her home parish.



★ An anonymous benefaction has enabled the American Church Union to give copies of its paperback reprints of five volumes of Francis Joseph Hall's *Dogmatic Theology* to all the Church's seminarians (about 1,200 of them) and to plan to do the same for members of incoming classes for years to come. The ACU hopes that money will be forthcoming to reprint the remaining volumes of Dr. Hall's ten-volume work (the cost is \$1,600 for each volume) and to supply them also to the Church's future priests. (Non-seminarians can have the books for \$3 a volume

from the ACU headquarters, Post Office Box 198, Pelham, New York 10803.) Dr. Hall's work was the first Anglican *Summa Theologica* since the Reformation; it appeared between 1907 and 1922: a three-volume condensation *Theological Outlines* was published by 1895 and is still in print (Morehouse-Barlow, 14 East 41st Street, New York 10017, \$6.00). The work was based on Hall's enormous reading (anybody who looked up his references on a subject would have a comprehensive view of what had been said on the matter by any writer of weight and learning) and won its way not only by its thoroughness but also by its clear and effective prose style and reasonable approach (Hall early appreciated how the biblical and modern scientific views supported and complemented each other). Hall's method was typically Anglican: he wrote of "the value for balance, the need of holding opposite truths together without sacrificing the fullness of either in the interests of the other." Since he was careful to distinguish modern-day developments and statements of doctrine (Anglican and Roman) from the Catholic truths of undivided Christendom, his work remains surprisingly up-to-date. If he writes about the Faith with a confidence unfashionable today, his admonition to a group of "truth-seekers" still ap-

plies: "Truth, my friends, is precious, and not less so when found than when being sought for." Most of Hall's life was given to his work. He was born in 1857; a sickly boy whose seafaring father was often absent, he was raised and largely educated by his priest-grandfather, an early follower of the Oxford Tractarians, who began the American Church's first weekly celebration of the Eucharist in 1842 (at St. Peter's, Ashtabula, Ohio). For a while, he attended Racine College where the Warden was the Rev'd James De Koven (an Anglican worthy now commemorated on March 22), but he did not consider entering the priesthood until he was thirty. By the time he had completed his unfinished education and fought bouts with ill health in order to enter General Theological Seminary in New York City, he was 36; he completed part of his *Theological Outlines* there during his middler year. On the basis of that work, he went as an instructor to the Western Theological Seminary in Chicago (now Seabury-Western,

Evanston), where he was graduated and engaged to teach for several years (he was the first in the American Church to teach Moral Theology in the technical meaning of the term). He became Professor of Dogmatic Theology at General in 1913 and retired in 1928. Hard of hearing after a childhood case of scarlet fever, he became completely deaf at 51 and thereafter received questions from students as notes and had a secretary write out what speakers were saying at meetings and conferences. He died in 1932. (His daughter married a priest, now retired, and was a recent visitor to Hillspeak.) The benefaction may be the largest single gift of books ever made in the American Church; its effect can be unlimited.

★ St. Paul's College, Lawrenceville, Diocese of Southern Virginia, was left \$25,000 by Miss Mary Johnston, late of Cincinnati, who during her life gave over \$500,000 to it and other members of the Association of Episcopal Colleges (St. Paul's, Kenyon, and Bard have buildings named for or by her).

**Instead of only a card at Christmas
why not give The Anglican Digest?**

One dollar will send it anywhere in the world for a whole year.

FATHER PATER'S DIARY

SATURDAY — Run-thru for Proposed Liturgy. Explain to organist about "silence shall be kept for a space" at time of Fraction. Understands perfectly. Will play new "Anthem of Silent Reproach" she learned at Conference on Meaningful Music in Mainstream Megalopolis. I suggest simple silence will be quite satisfactory. She points out must have changing ways in changing times. Tell her I think Proposed Liturgy enough change for one Sunday. She mutters something about generation gap.

Youth's desire for change not evident among acolytes. Give up on practicing the Peace when acolytes insist on saying, "Button, button, who's got the button?" each time they convey Peace to next person. Rest of situation seems to be in hand. Pleased to see one of brightest acolytes sit right down to write letter to Liturgical Commission. Good to have reaction of young people. Wants to know how to spell "awggh".

Call six men trying to find someone to read Epistle and Old Testament Lessons. Liturgical Commission says laity anxious for more active participation. Anxiety apparently at low ebb here. Finally get President of the

Women of the Church to volunteer husband to read Epistle.

Scheduled extra half-hour for increased number of private confessions Liturgical Commission says will result from omission of Penitential Office. First uninterrupted reading have had in months. Only person to come in is janitor wanting to know when he can clean.

Sunday — Restless night, Dreamt Cranmer threw inkwell at Massey Shepherd. Give acolytes severe lecture on setting good example. Unfortunate choice of opening hymn, "Turn back O man, forswear thy foolish ways." People apparently confused about when "silence shall be kept for a space." Keep greater silence after opening phrase of Doxology. Press on to Summary of Law. Little hard to think of St. Apathy's as "O Israel."

Organist plays *Te Deum*. Congregation sings *Gloria*. Interesting effect. No doubt relevant in psychedelic age.

Sr. Warden reads Old Testament Lesson. Lacks Moses' stage presence.

Constant dropping of books. Note Mr. and Mrs. Sellar have worked out system. He holds Hymnal and Prayer Book. She

holds Liturgy pamphlet and bulletin. Get arms so intertwined at one point they spend entire Gospel time trying to get disentangled. Maybe what is meant by interdependence. Certainly mutual responsibility.

The Peace not altogether successful. Startled to overhear acolyte saying "Ah so" as he gives Peace to next acolyte, both bowing deeply. Doubt that this is acknowledgement of Episcopal bond with the Nippon Seikokai. Goes fairly well thru first two pews. Wonder if elbowing of neighbor is valid Peace. Comes to abrupt halt on Gospel side. Dr. Grump glaring off into space. Obviously not about to hold hand of 3-year-old who has been sucking thumb throughout service. Things not much better on Epistle side. Engaged couple takes opportunity to hold hands as permanent situation. Complete break-down.

Brace self for Offertory. Wonder if I should smile. After all, doing this "with gladness." Feel like Western Union boy reading telegram with too much message in too few words.

Altar breads roll off oblationers' tray. Good laity participation in retrieving them.

Congregation looks like it is playing "Simon Says" during Sanctus. Some up. Some down. Gives nice air of spontaneity.

Have the Fraction amid guttural growlings from organ. Uncertain if this is "Anthem of

Silent Reproach" or simply personal reproach from disgruntled organist. Make mental note to see if can get organist's name removed from College Work mailing list. Not sure St. Athy's is ready for Action Hymns of the Now Generation.

Relieved to get safely to Dismissal. "Hold fast that which is good" seems odd choice of phrase for revisers. Amazed to see service lasted only 75 minutes. Liturgical Commission stresses brevity. Seems like longest time ever spent in worship in my life.

Milton Mohair stalks out mad. Discrimination in Prayer of Intercession. Prayed for "those who farm fields" — what about goat farmers, dairy farmers, cattlemen? Church think one kind of farmer better than other? Says he will picket Liturgical Commission.

Mrs. Brady refuses to shake hand at door. Liturgy proved her worst suspicions — High Church plot to get her to say *Benedictus Qui Venit*. Everyone knows that not in the Prayer Book.

Homer Height also refuses to shake hands. Liturgy proved his worst suspicions. Low Church plot to get *Te Deum* into Eucharist. Everyone knows it strictly Morning Prayer canticle.

Mrs. Arty thought Liturgy utterly smashing. Reminds her of Pray and Play experience she had at Golden Gate Liturgical Conference. Miss Dow evidently



Hillspeak's Morningside Barn was built in 1923-1924 and now houses the chapel, offices, and workrooms of the Episcopal Book Club and *The Anglican Digest*.

did not grasp new joy in Liturgy. Looks grim as ever. Perhaps grimmer. Her father would never have allowed it.

Mrs. Crow thinks Liturgy is "sweet." Reminds her of the little Methodist Church where she grew up. Didn't kneel there either.

Head to rectory. Take phone off hook. Start letter to Liturgical Commission. Not surprised to see only one member is in parish ministry. Tear up letter. Try again. Think back over ministry. Wonderful Church — has survived New Curriculum, Parish Life Conferences, General Convention, Bultmann, Group Dynamics and 815 — will no doubt survive this. Faith restored. Tear up letter. Tack up large calendar. Mark days till trial period ends.—*The Episcopal Churchman* (Dallas)

DIVIDED CHURCH

DURING Ascensiontide 1965 the first Bishop of Seoul (the former Archdeacon of Seoul and a Korean national) was consecrated and enthroned in the Cathedral Church of St. Mary and St. Nicholas, and the former Bishop in Korea became the first Bishop of Taejon; the two new dioceses have now formed a National Synod so that men and money of the Korean Church (the Seung Kong Hwai) will continue to go where most needed.

Since there was no Anglican church in Taejon (but forty other places of Christian worship, as well as schools run by Presbyterians, Methodists, Baptists, and Roman Catholics) the Bishop's residence ("The House of the Transfiguration") has been designed as a house-church: to the right as you enter is a twelve-by-fifteen-foot space with a soft Japanese *tatami* floor which can be the body of a church, a dining room for twenty people sitting around low lacquered tables, or a dormitory for ten people (Koreans sleep on mats); beyond that, a Korean paper-covered partition screens a nine-by-twelve sanctuary large enough for the household to meet for the daily Eucharist and Evensong. Under the windows along the front of the house are bookshelves to hold a library which the Bishop hopes will become an ecumenical study center: the S.P.C.K. has made a beginning grant of books.

The Diocese of Seoul includes the Province of Kyonggi and the See City, which is at the same latitude as Washington, D. C.; the Diocese of Taejon includes the rest of North and South Korea. The country's population is thirty million; more than half the territory, but less than a third of the population, is in Communist-ruled North Korea.—Taddled from *Morning Calm*, the magazine of the Korean Mission

WE RECOMMEND

◆ To anyone with an ear for history: Send \$4.75 (39s. 6d.) to the Mercier Press, Ltd., 4, Bridge Street, Cork, Ireland, and ask for a copy of *Rome and Canterbury* (MER:40) a new recording of the historic meeting of Pope Paul IV and the Archbishop of Canterbury last year in the Sistine Chapel of the Vatican. Michael Ramsey's voice rings out in English, concluding with a sentence in Latin, and the people in the chapel burst into applause; then the Pope speaks in Italian-sounding Latin followed by similar applause and a description of the presentations. On the reverse side, the Bishop of Ripon and a Roman bishop discuss implications of the meeting.

◆ That wardens and vestrymen follow the advice given by *The National Observer*: Every two years, look at your parish's insurance policies to make sure that the coverage is ample to meet the cost of replacing your church, parish hall, or rectory *today*. Often insurance policies are tucked away in the treasurer's safe and premiums paid routinely; policies may go unchanged for years on end, but construction costs are soaring, and all too late you may find,

in case of a fire, that your coverage was only half enough. If you did have a fire, where would you get the other part of the replacement cost?

◆ To dioceses that want to strengthen relationships with a companion diocese: write to 65 East Huron Street, Chicago 60611, for a copy of the Calendar of Intercession published jointly by the Diocese of Chicago and Southwark (Church of England): the booklet lists the dioceses of the Anglican Communion and every parish or institution in both dioceses with members of the staffs by name. Sample intercession: "For the Anglican Communion, especially for the Diocese of Aberdeen and Orkney and its Bishop, Edward Frederick; for the Diocese of Southwark, especially for the Bishop's chaplain, Donald St. John; and for the Diocese of Chicago, especially for the Parish of St. Ignatius of Antioch in Antioch and its rector, Theodore: that we may bear each other's burdens according to thy will" (January 2nd):

◆ The Pelican Gospel Commentaries, after looking through the ones on the Gospel according to St. Mark and St. Luke. They are fully intelligible to the in-

terested reader and are never heavy. The general editor is the Rev'd D.E. Nineham, a priest of the Church of England and Regius Professor of Divinity at the University of Cambridge; he has contributed the volume on St. Mark — an informative work but one that mostly concentrates on literary meanings and textual problems. The spiritual meaning is more fully considered by Dr. G. B. Caird in his comments on St. Luke — his work reads more like a book and layreaders will be tempted to use many of his thoughts on the Gospel stories as short sermons (he is Senior Tutor of Mansfield College, Oxford, and his career, if not his doctrine, suggests that he is a member of the Church of Scotland). The four commentaries are published in paperback by Penguin Books, 3300 Clipper Mill Road, Baltimore 21211, at \$1.95 each, and soon will be available in hard covers from Seabury Press, 815 Second Avenue, New York City 10017 (St. Mark at \$8 and St. Luke at \$6 are just out).

♦ A thorough and stylish recounting of the personality clash between a king and an archbishop which rocked Church-state relations for eight centuries afterwards: *Thomas Becket: the Life and Times (A.D. 1118-1170) of the English Statesman, Soldier, Martyr, and Saint*. Richard Winston foregoes pagantry to concentrate on the politics and personalities of the

time. Legends grew around Thomas, even in his lifetime; he was a contradictory man: proud, stubborn, irritatingly legalistic, given alternately to luxury and extravagant penitences — the latter apparently genuine but liable to increase both his courage and self-righteousness. His devotion to the Church and his flock was so single-minded that both responded by proclaiming him a saint less than three years after his death. The author adds, "The miracles made the difference, of course . . . the hundreds, the thousands, and in the course of time the tens of thousands, connected with the name of Thomas Becket. It is difficult in our rationalistic age to discuss miracles at all, but the nature of miracles has never changed . . . Miracles do not engender faith; they spring from it: they are evidence that sanctity is already acknowledged . . . perhaps we may say that the miracles came after Thomas Becket's death because all his life he had attracted love as the tallest tree in the woods attracts lightning." Published by Alfred A. Knopf, 501 Madison Avenue, New York City 10022; \$10.

♦ To all parishes and missions of the Church: seriously consider assisting your priest with his now mandatory Social Security payments, which could cost him close to \$500 a year. (Until recently, clergymen had

an option to elect Social Security coverage, but now objection only on religious grounds is allowed.)

♦ As a thought-starter, *No Exit* by Dom Sebastian Moore, an English R.C. monk stationed in Liverpool. If word gets around about Dom Sebastian's little book, it will be a while before anyone can say complacently, "Christians believe in the Atonement but cannot explain it." The author doesn't exactly explain it, but he certainly puts the topic on the discussion list. His method is not the usual one of thinking his subject through and then writing his conclusions: the writing is the thinking — a rough and tumble wrestling match with concepts for which

there are no accepted words or analogies. Just how man is made at one with God by our Lord's life, death, and resurrection is a key problem in presenting the Christian faith to disinterested disbelievers. *No Exit* doesn't quite reach a solution but it shows that one is worth struggling for. Published by the Newman Press, 21 Harristown Road, Glen Rock, N.J. 07452; \$3.50.

♦ To anybody who has ever honestly tried to recognize as a fellow human being the man who was, and is, God: *Jesus, Man and Master*, by Mary C. Morrison (World Publishing Co., Cleveland, Ohio; \$3.95). Mrs. Morrison (a contributing editor of *The Episcopalian*)

*A Prayer for the House of Bishops
Meeting in Augusta, Georgia, 20-24 October next.*

O LORD GOD, the Father of lights and the fountain of all wisdom, who has promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We humbly beseech thee with thy favour to behold our Bishops now [*about to be*] assembled in thy Name and Presence. Mercifully grant that thy Holy Spirit may rest upon them, enlighten and guide them; and that all their consultations may be prospered to the advancement of thine honour and glory, and the welfare of thy Church. Lead them and us into all truth; that so this Church may evermore hold fast and abide in the Apostolic and true Catholic faith, and serve thee without fear in pureness of worship and life, according to thy holy will; through Jesus Christ our Lord and Saviour. *Amen.*

(Taddled from the Prayer Book of the Church of Ireland)

draws on Scripture, modern form criticism, and her considerable skill as a writer to present a believable picture of the man whom she thinks Our Lord must have been — His personality, His Message, and the values by which He shaped His life and His death. The book is not recommended to those who sit in "comfortable pews" and prefer to stay where they are.

◆ That all users of *The Episcopal Church Annual* (published by Morehouse-Barlow Co., New York) hold on to their copies of the 1966 edition: the 1967 and 1968 editions are so lacking in clarity and information (shy about 185 pages, and no reduction in price) that the older one has to be consulted almost as frequently as later ones.

◆ For pointed entertainment, *You! Jonah!*, a booklet of comments and sly remarks on the story of one of God's more unloving prophets. Short samples: "Blessed is he who comes in the Name of the Lord — but not unless he enunciates the Lord's message"; "At least Jonah talked to God. Often I do not even

do that"; and "I hate God's enemies with perfect hatred. Why can't God do as much?"

Thomas John Carlisle, the author, has arranged his paragraphs and epigrams in short lines, eccentrically punctuated, and called them poems: it is an insult to passable prose. There are, however, some nice woodcut decorations by Jacob Steinhart. Published in paperback at \$1.00 by Eerdmans, 255 Jefferson Avenue Southeast, Grand Rapids, Michigan 49602.

◆ To organ buffs: *Historic Organs of Spain*, brought to sound by E. Power Biggs on Columbia's record MS 7109. Using a hand-pumped organ in Salamanca, the organ in the Royal Palace of Madrid ("the pride of Spain"), one of the three organs in Toledo's cathedral church, and one at Segovia, Mr. Biggs has expertly provided a real history not only of Spain's organs but also of the music composed for them when they were built. One may rightly marvel at the mechanical genius of the organ builders of those days; perhaps for the times they were

Paperback copies of the fourth printing of C. B. Moss's

A SUMMARY OF THE FAITH

are now available from the Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632, at \$1.00 a copy in any quantity with postage paid anywhere if remittance accompanies the order.

far more clever than the electronic engineers of our time. The great rumbling associated with modern organs is pleasantly absent and so makes us wonder about the validity of some of the things we hear today. There was spirit in those times and E. Power Biggs has brought it forth.

♦ To those who like tastefully designed plaques, candleholders, bookends, crosses, medallions, and other religious objects portraying various Christian symbols, looking out for the wares of the Terra Sancta Guild now featured in most religious bookstores and available also from St. Leo League, Box 577, Newport, Rhode Island 02840.

♦ For parish or mission building committees: *"Before You Build"*, a free, twelve-page booklet that can save many costly errors; it covers everything from choosing the right architect to raising the necessary money. Write to American Church Building Fund Commission, 815 Second Avenue, New York 10017.

♦ To preachers: *The Prayers of the New Testament*, in which the Most Rev'd Donald Coggan, Archbishop of York, lists all the passages from St. Matthew to Revelation that may be taken as prayers and comments on them. Some of his information is interesting, but unfortunately his treatment of the advertised subject, prayer, is stiff, conventional, rather sentiment-

tal, and not very convincing. His contribution is often only to reduce the mystery to some three-fold sermon points, which is why it may be useful to priests and layreaders (the makers of sermons need all the help they can get). Published by Corpus Books, 1330 Massachusetts Avenue NW, Washington, D. C. 20005; \$4.50.

♦ To the women who work to keep God's sanctuary ready and in order, *Servants of the Altar: A Devotional Book for Altar Guilds*, by Elizabeth Randall-Mills and Virginia Huntington. It is all too easy for altar guilds to become interested in brass and flowers more than in God; this book will help to keep things in perspective. Available from the Diocese of Massachusetts, 1 Joy Street, Boston 02108; \$1.00.

♦ That you clip this item and send it, along with your name and address — and check for \$8.95 (\$2.00 less than the regular rate for a whole year) to *The Living Church*, 407 East Michigan St., Milwaukee, Wisconsin 53202, and ask to receive the "weekly record of the worship, witness, and welfare of the Church." With so much happening in the Church today, concerned laymen and clerics will especially want to keep abreast of things. The bargain rate comes at a good time.





PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next four months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

SEPTEMBER

- 8 *Robert Fisher Gibson, Jr.* (19th) X Bishop of Virginia
- 9 *William Fred Gates, Jr.* (2nd) Suffragan of Tennessee
- 15 *William Paul Barnds* (2nd) Junior Suffragan of Dallas
- 16 *David Shepherd Rose* (10th) Bishop Coadjutor of Southern Virginia
- 18 *John Adams Pinckney* (5th) IV Bishop of Upper South Carolina
- 20 *Francis William Lickfield* (10th) V Bishop of Quincy
- 21 *Charles Avery Mason* (23rd) III Bishop of Dallas
- Scott Field Bailey* (4th) Junior Suffragan of Texas
- 24 *Everett Holland Jones* (25th) III Bishop of West Texas
- 29 *Alfred Lothian Banyard* (23rd) IX Bishop of New Jersey
- Matthew George Henry* (20th) III Bishop of Western North Carolina
- Gerald Francis Burrill* (18th) VIII Bishop of Chicago
- William S. Thomas, Jr.* (15th) Suffragan of Pittsburgh
- Joseph Summerville Minnis* (14th) VI Bishop of Colorado
- James Winchester Montgomery* (6th) Bishop Coadjutor of Chicago
- Chauncie Kilmer Myers* (4th) VI Bishop of California
- Robert Clafin Rusack* (4th) Suffragan of Los Angeles
- 30 *Archie Henry Crowley* (14th) Suffragan of Michigan

OCTOBER

- 1 *Iveson Batchelor Noland* (16th) Bishop Coadjutor of Louisiana
- Albert Arthur Chambers* (6th) VII Bishop of Springfield
- George Rhys Selway* (4th) V Bishop of Northern Michigan
- 4 *Edward Hamilton West* (20th) V Bishop of Florida
- 5 *Thomas Henry Wright* (23rd) IV Bishop of East Carolina
- Robert Raymond Brown* (13th) VI Bishop of Arkansas
- 13 *Dean Theodore Stevenson* (2nd) IV Bishop of Harrisburg
- 17 *Christoph Keller, Jr.* (1st) Bishop Coadjutor of Arkansas
- 18 *John Elbridge Hines* (23rd) XXII Presiding Bishop
- 19 *Dillard Houston Brown, Jr.* (7th) IX Bishop of Liberia
- 20 *Albert Rhett Stuart* (14th) VI Bishop of Georgia
- 21 *Robert Bruce Hall* (2nd) Bishop Coadjutor of Virginia
- 24 *William Robert Moody* (23rd) III Bishop of Lexington

(Continued on following page)

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- 27 Charles James Kinsolving, III (15th) II Bishop of New Mexico & S.W. Texas
Robert Lionne DeWitt (8th) XII Bishop of Pennsylvania
28 Horace William Baden Donegan (21st) XII Bishop of New York
John Brooke Mosley (15th) Executive Council (Overseas)
John Maury Allin (7th) VI Bishop of Mississippi

NOVEMBER

- 2 Winslow Robert Chilton Powell (17th) II Bishop of Oklahoma
11 Roger Wilson Blanchard (10th) V Bishop of Southern Ohio
12 Walter Henry Gray (28th) VIII Bishop of Connecticut
14 Joseph Warren Hutchens (7th) Junior Suffragan of Connecticut
26 William Carl Frey (1st) I Bishop of Guatemala
30 Edwin Burton Thayer (8th) Suffragan of Colorado
Francisco Reus-Froylan (4th) V Bishop of Puerto Rico
Edward McNair (1st) Suffragan of Northern California

DECEMBER

- 3 George Henry Quarterman (22nd) I Bishop of Northwest Texas
4 Anson Phelps Stokes, Jr. (14th) XI Bishop of Massachusetts
Theodore Harper McCrea (6th) Senior Suffragan of Dallas
8 John Melville Burgess (6th) Junior Suffragan of Massachusetts
15 Walter Maydole Higley (20th) VI Bishop of Central New York
16 Charles Alfred Voegeli (25th) II Bishop of Haiti
20 James Loughlin Duncan (7th) Senior Suffragan of South Florida
21 William Loftin Hargrave (7th) Junior Suffragan of South Florida
George Alfred Taylor (2nd) VI Bishop of Easton
30 Edwin Lani Hanchett (1st) Suffragan of Honolulu

O MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

DOĞ REAL

THERE are now 47,198,230 baptized Anglicans, ministered to by 40,498 clergymen.—Lambeth Conference statistics.

Forty thousand, four hundred, and ninety-eight priests
Are grievously burdened, dear brothers, like beasts,
For forty-seven million, one hundred and ninety-eight thousand, two hundred, and thirty persons whom they must reach

Gives them a work-load of roughly one thousand, one hundred and sixty-five or so each!

—Taddled from *The Oregon Churchman*

DEPARTMENTS

HEART GLAD

■ In a separate packet you will find a complete mailing list of everybody in my parish, and here is a dollar for every one of the 115 addresses. Kindly enter subscriptions to *The Anglican Digest* for them, beginning with the current issue.—From the letter of a parish priest

■ At this writing, the Diocese of Chicago is within \$200,000 of paying for its new \$1,600,000 Diocesan Center and Cathedral House; if that amount can be raised before the dedication (scheduled for October), Chicago will have the only diocesan center in the American Church built without a long-term mortgage.

■ The entire ninth grade class at the Community of the Transfiguration's Bethany School for girls, Glendale, Diocese of Southern Ohio, scored with the top 25 per cent in the 1968 National Educational Development Tests; nearly half placed in the top 8 per cent.

■ My physical limitation has taught me a humility that I might not have learned otherwise, and has brought me to be more considerate of other people than I had ever been before. It is embarrassing to have waited

until age sixty to learn such a lesson, but I am grateful to have been allowed to learn it at all. From a layman's letter

■ To hear a bishop tell his priests: "The most important work a priest can do is to be a priest before his altar, a loving and devoted pastor to his people, and a quiet and willing worshipper of Almighty God."

■ "A small but solid publishing house has accepted our first play for publication. There seemed no place to offer our first fruits better than Hillspeak, hence the enclosed check. We hope it can be used as a tiny seed for Operation 3M Plus [religious drama]."—From a letter (The check was for \$8.00.—Ed.)

■ The rector's report to a large (1700 communicants; three priests) suburban parish in the southwest lists 679 celebrations of the Eucharist in church and chapel and 1,001 private sick communions, as well as 798 readings of Daily Morning and Evening Prayer.

HEART SAD

■ To find in the weekly calendar of a parish that lists five priests on its staff, the Holy Communion celebrated only twice and Daily Morning

Prayer said only twice during the whole seven days, but twenty meetings or dinners of various sorts. (Less than 300 of the parish's more than 3,000 members showed up for the annual meeting.)

CORRECTION CORNER

■ **Barth House** — St. Theodore's Chapel, on the campus of Memphis State University, was not only dedicated but also consecrated (a building cannot be consecrated until it has been paid for). Mrs. John Griffith Hoyt, Sr., made the enabling gift of \$50,000 in honor of her two sons (one teaches at the University) and in memory of her husband who was a close friend of the late Bishop Barth (d. 1961); the remaining \$56,000 came from the Diocese of Tennessee and Memphis individuals and parishes; faculty members and other friends gave the pews.

AMEN

■ **LETTERS AND THANK-YOU NOTES.** Another way of standing out in a crowd is to write thank-you notes, embellished by occasional references to matters of interest to the buyer, but *don't* let your secretary sign them with her initials underneath your name: that is an insult, for it says to the addressee, "You aren't important enough for me personally to have signed my name to your letter; indeed, I didn't even think enough of you to check it for accuracy and

neatness." If she must sign the letter for you, have her forge your signature: few recipients will notice it and only your banker will know for sure — or care.—Taddled from a *Champion Papers'* advertisement.

■ The parish priest is not called to beat the professionals in other vocations; he is called to be a parish priest, a profession of its own, with its own demands and purposes. It takes a lot of will power and self-knowledge for a parish priest to limit himself to his own proper work, and to recognize that he is only one man and cannot be an expert in all fields.—A parish bulletin

SLIPS THAT SHOW

■ The Bishop of Eastern Oregon's column in a recent issue of *The Oregon Trail Churchman* began, "My dead people..."

THAT-EXPLAINS-IT

■ The ink smeared in last month's bulletin, and what many people read as \$8,000 for an electronic or small pipe organ, should have been \$3,000. Perhaps that is why there were no offers.—A parish paper

LAST-STRAW

■ The bus — bearing delegates from St. Barnabas' Church, Omaha, to the Nebraska Diocesan Council meeting at Chadron stalled four times. It also caught fire, had its door fall open, was stopped twice by state troopers, and went through an unseason-

able snowstorm with no windshield wipers and headlights that wouldn't dim. The last straw — the delegates were dressed for the expected spring weather and not for a blizzard. —Taddled from *The Iowa Churchman*

NOTHING-NEW

■ The Pilgrims refused to bring a copy of the Authorized Version of the Bible on board the Mayflower in 1620 because they considered it a newfangled translation. In 1770 Benjamin Franklin said that the Bible was not being read in the Colonies because the Authorized Version was out-of-date. —Taddled from *The Episcopalian*

SIGN-OF-THE-TIMES

■ Canada's 8-million Roman Catholics will no longer have to attend Mass on holy days of obligation which fall on weekdays; instead, such feasts will be observed on prior or subsequent Sundays — whichever is closest. (The two exceptions to the new schedule are Christmas and New Year's Day.) The decision was made to relieve workers from having to attend Mass and then go to their jobs, and "to give Sunday a new importance by putting feasts on that day."

WISH-IT-WERE-SO

■ When I had finished telling our daughter all about Hillspeak, she said, "It reminds me

of the manor at St. Anne's-on-the-Hill!" (the headquarters of the forces of good in C.S. Lewis' novel, *That Hideous Strength* — one of my favorite books); and she's right. —From a letter

DING-DONK

■ The bell of St. Mary's Church has now been returned after repairs. The half gas cylinder which has been doing substitute duty can now be retired. —An Australian paper

SONG-OF-THE-TIMES

■ Someone is supposed to have heard Pope Paul VI humming that old tune, "Those wedding bells are breaking up that old gang of mine." —A parish paper

IRONY

■ The Prayer for Congress in the Prayer Book (page 35) is based on one written by William Laud, Archbishop of Canterbury (1633-1645), for "the High Court of Parliament," which in 1641 impeached him for his efforts to uphold the Divine Rights of Kings and for his violent measures against Puritanism; finally the Commons, forcing its will on the Lords, had him executed on Tower Hill, London.

NO-KIDDING

■ A priest learned after his institution into a new parish that the "key to the church" which had been presented to him by the Senior Warden actually

opened the front gate of a local cemetery (the real key was thought to be unimpressive), and that he was the fourth rector to have been given, by that symbol, the oversight, not of the church but of the graveyard.

MORNING-AFTER

■ It is often seen that after a joyful going forth, a mournful returning follows, and that a glad eventide causes a mournful morning. — Thomas a Kempis (1380-1491)

GOOD-EXAMPLE

■ For the first time in my priesthood, six brothers (five boys, and one man) served together at the altar last Sunday. It has been a privilege to watch "Big Tom," as he is affectionately called by his brothers and sisters, grow from boyhood into manhood. His steady and sturdy reliability as a boy, both at Church and home, have made him the kind of man his younger brothers proudly and wisely look to for an example.—A parish paper

HOW-TO-WIN-FRIENDS

■ The national Church's Urban Crisis Program (Churchmen have been asked to raise \$9-million for the work) went ahead with its plans to make its grant of \$10,000 to a group within the geographical confines of the Diocese of Kentucky despite the Bishop's request that it be held up until two of the workers

were cleared of conspiring to dynamite a Louisville oil refinery and storage tank shortly after a week-long series of civil disorders.

WE KNOW BETTER

■ MAGNATE comes from *magnus*, great; one of its meanings is a person prominent in the management of a large industry, such as an aluminum magnate. MAGNET is from *magnes*, a metal, probably the stone of Magnesia (a district in Greece) that looked like silver and would attract iron. (TAD Summer 1968, page 18). TAD also knows that reconciliation is spelled with three i's and school with two o's.

■ The surname of the new Suffragan Bishop of Newfoundland is not Legee, but Legge, and the name of the Bishop Coadjutor of Minnesota is Philip Frederick McNairy (not McNair).

SPIRITS

■ Sign on a church lawn in New England: SERMON TOPIC: HOW MUCH SHOULD A CHRISTIAN DRINK? HYMNS BY A FULL CHOIR.—A parish paper

OH-NO-IT'S-NOT

■ The Jerusalem Bible, approved as accurate in translation and detail by the Liturgical Commission of the Episcopal Church, and accepted by the General Convention as such, is a complete Old Testament,

Apocrypha, and New Testament edition.—A parish bulletin [The Prayer of Manasses is lacking.—Ed.]

THANKS

■ A friend and I (we are sixteen) came to your church deeply in need of some kind of solace. We prayed for a long time, and I believe that God forgave us and gave us fresh hope. We are truly filled with new faith and we thank you for the chance to have found it here.—From a note found in a parish alms box.

HOW-NOW?

■ Anglicans are not infallible; show us something in Scripture we don't teach and we'll teach it; show us in Scripture that what we teach is in error and we'll change it; this challenge has stood for 400 years.—Stephen Neill

PANT-PANT

■ Bellringers at Lowestoft Parish Church in Suffolk, England, had to give up after an hour on a special peal that was supposed to last three hours because one of the bellringers lost his belt, his trousers were around his ankles, and the bellringer on the next bell to him was a Girl Guide (the English equivalent of a Girl Scout).

HOOKED

■ In September, 1922, Catherine Iney of St. Paul's Parish, Bloomsburg (Diocese of Harris-

burg), Pennsylvania, had to substitute for a teacher in the primary class of the parish church school; immediately she became the regular teacher and eventually secretary and superintendent, and she still is, 45 years later, without having missed a Sunday of classes. (Mrs. Iney has been a member of the altar guild for the same number of years).—Taddled from a letter

LESSON

■ A few weeks ago the Cathedral parish announced in the diocese's monthly periodical that it had \$500 to offer any parish that could put the sum to good use. There was only one application; subsequent cries of the disappointed show that they had not read their diocesan magazine.—Taddled from Guyana Diocesan Magazine

WRONG

■ The Bishop of Taiwan recently sent TAD an envelope which had been addressed to "The Right Rev. James C. Wrong." Bishop Wong commented, "Many people have thought so, but this is the first time I've seen it in print."

GOOD IDEA

■ Instead of having a wing-ding celebration on their fortieth anniversary, and as an act of thanksgiving for their happy marriage, a man and his wife gave new carpeting for the

sanctuary, chancel and nave aisles of their parish church, St. Matthew's, Evanston (Diocese of Chicago), Illinois.

FORTH AND BACK

■ "When we submitted our parochial report, we had a letter back from '815': 'Would you please have the 30 Church school students distributed in the proper area so they can be key punched . . .

(Signed) . . .

Tabulating Supervisor

Unit of Statistics

General Division of Research and Field Study'

"Like a mighty army! . . ."

■ "The women of St. James' Church are busily engaged in planning for their Christmas Tea, to be held 13 December in the parish hall. A cordial and hearty welcome is extended to all whether they are affiliated with any church or not as the Episcopal Churchwomen are using this means of promoting Christian fellowship during this Blessed Christmas Season."—A newspaper item.

We have always thought that one did not celebrate the birth of a baby until the baby was born.

■ The tract rack is not patronized nearly so much as it deserves to be. We have a standing order for two seasonal devotional booklets, but season after sea-

son more are left over than taken. Why is the tract rack ignored? I don't know.—A priest in his parish bulletin

Maybe better tracts are needed.

■ From a parish bulletin: "Today marks the end of our use of the Trial Liturgy. Next Sunday we return to the Prayer Book rite."

Comment written in the margin: "Yippie!"

■ The congregation and all visitors are invited to coffee hour immediately after the service. (Leave by the door beside pulpit and go down through tunnel.)—A parish bulletin

Knock three times and ask for Joe.

■ "Why not encourage parishes and their priests to send TAD a dollar on the occasion of their patronal festivals?"—From a priest's letter.

Good idea! If all parishes in the U.S.A. Church were to do that, almost one-third of TAD's unpaid subscription loss would be wiped out.

■ The writer of "Determination Needed to Get to the Top," an article about the Scripture Union conference at Nyakasura which appeared in the last issue, was Miss Susan Gould of King's College, Budo, Uganda, and not Mrs. Elizabeth Taylor.—Item in *New Day*, the Anglican Church of Uganda newspaper.

Bang goes another illusion.





THE FIRST

SAMUEL Seabury (feast day: 14 November) was born at Groton, Connecticut, 30 November 1729, the son of a Congregational minister who became an Anglican the following year (he was ordained by the Bishop of London to be the priest at New London, and later Hempstead, Long Island). Young Samuel entered Yale in 1744, where he studied "physic" and was graduated in 1748. He served as catechist for the Society for the Propagation of the Gospel (S.P.G.) at Huntington, Long Island, and in 1752 sailed for Edinburgh, Scotland, where it is believed he pursued his medical studies.

On St. Thomas' Day, 1753, he was made a deacon by the Bishop of Lincoln and two days

later was ordained priest by the Bishop of Carlisle. He was then appointed S.P.G. missionary at New Brunswick, New Jersey; three years later he was transferred to Jamaica, Long Island, and ministered also at Flushing. In 1766 he was appointed to the cure of Westchester, New York, just before the outbreak of the political unrest which heralded the War of Independence. Seabury allied himself with the British, and wrote the tract, "Free Thoughts on the Proceedings of the Continental Congress", and other like publications, under the pseudonym of A. W. Farmer. His writings drew such wrath from the patriots that over one hundred men arrested Seabury and jailed him at New Haven. He was released and escaped to the British lines and in 1778 was appointed Chaplain to the King's American Regiment. His pay for that position, together with his practice of medicine, provided support for himself and his family during the turbulent war years.

After the war, the remnant of what was the Church of England in the Colonies renewed its efforts to get an American consecrated bishop. Throughout the colonial period, England made no serious attempt to secure the episcopate for the Colonies, and without bishops there could be no confirmations nor any ordinations except by a costly trans-Atlantic voyage,

and, more importantly, there could be no consecrations of other bishops to carry on the Apostolic Succession in the United States.

When the Rev'd William White of Pennsylvania suggested that, for the time being, ministers might be ordained by priests, the clergy of Connecticut, finding the idea repugnant, met in secret on the Feast of the Annunciation, 1783, in the Glebe House, Woodbury, Connecticut, and elected Jeremiah Leaming, Rector of Christ Church, Stratford, and Samuel Seabury — either one of them — to go to England and obtain, if possible, episcopal consecration. Leaming declined for reasons of age and infirmity, but Seabury agreed to go, and at his own expense. He arrived in London on 7 July 1783, where, after a year of perseverance, he despaired of being consecrated at the hands of English bishops. The Archbishop of Canterbury, John Moore (1730-1805), refused on the grounds that (1) to send a bishop to Connecticut without first obtaining the consent of that State would be a violation of its rights; (2) as a bishop, Seabury would not be received in Connecticut because the laity had no part in his election; (3) no adequate funds for the support of a bishop had been provided; and, finally, (4) the oath of allegiance to the king in the ordination office still existed, and the Prime Minister,

William Pitt the Younger, refused to ask Parliament for special legislation to omit it.

Seabury turned to the Episcopal Church in Scotland and on 14 November 1784, in Aberdeen, was consecrated by Robert Kilgour, Arthur Petrie, and John Skinner, Jr., three of the four nonjuring bishops then alive in Scotland. (The Nonjurors [literally: non-swearers] were eight bishops and some 400 priests who, in 1688, refused to swear allegiance to William and Mary, because their old one to the exiled James II was still in effect.) The next day the new Bishop and his consecrators signed and sealed a Concordat or "Bond of Union between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut," in which among other things they declared that they desired to keep the liturgy of the new Church in America as close as possible to that of Scotland. Seabury upheld his part of the Concordat and persuaded the American Church to follow the Scottish Communion Office in its Prayer Book of 1789, rather than that of the English Prayer Book of 1662.

When Seabury returned to the United States, his welcome was less than enthusiastic. Many people objected to his consecration on the grounds that he was a Tory during the war and

had been consecrated by Non-jurors. The debate raged in the General Convention of 1786, and Seabury was asked not to ordain men from other states until William White and Samuel Provoost, whom the Convention had elected to be Bishops of Pennsylvania and New York respectively, were consecrated by bishops of the Church of England. The only obstacle to consecration (the Oath of Allegiance had been withdrawn) was a proposed American Prayer Book which omitted the Athanasian Creed, the Nicene Creed, and the descent-into-hell phrase in the Apostles' Creed. At Seabury's insistence, the Convention voted to retain the Nicene Creed and the entire Apostles'

Creed, and White and Provoost were consecrated by the Archbishop of Canterbury. The American Church, however, decided to wait until there were three bishops in the English Succession before consecrating any other American themselves. In 1790 James Madison was consecrated Bishop of Virginia, and in 1792 the four men together consecrated Thomas John Claggett, Bishop of Maryland, thus uniting the Scottish and English successions and insuring the American Church a solid foundation in the Apostolic Succession.

Seabury's qualities as a man and as a bishop are summed up in the inscription on his monument at New London:

Here lieth the body of
 SAMUEL SEABURY, D.D.,
Bishop of Connecticut and Rhode Island,
Who departed from this transitory scene, February 25, 1796
In the sixty-eighth year of his age.
Ingenious without pride, learned without pedantry,
Good without severity, he was duly qualified to discharge
the duties
Of the Christian and the Bishop.
In the pulpit, he enforced religion; in his conduct
he exemplified it.
The poor he assisted with his charity; the ignorant
he blessed with his instruction.
The friend of man, he ever desired their good;
The enemy of vice, he ever opposed it.
Christian! dost thou aspire to happiness?
Seabury has shown the way that leads to it.

—Taddled from many sources

at
CHRISTMAS★
GIVE LIGHT
AND DELIGHT
GIVE A MEMBERSHIP
IN THE
episcopal book club

—and so enable your fellow Churchmen to receive four times a year, and with your compliments, especially selected books about some phase of the faith and practice of the historic Church.

Every selection is fully guaranteed to be entirely interesting and doctrinally sound; should a member not wish to keep any selection, he may return it for credit against a future "Book-of-the-Season."

To enroll your Church friends as members of the EBC, simply fill out and mail the form provided on the other side of this page; the Club's service to them will begin promptly. (You may join too!)

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Enroll for one year the following named persons as members of the Episcopal Book Club. I understand that (a) they will receive four selections a year, (b) satisfaction with each book is unconditionally guaranteed, (c) if they do not wish to keep any "Book-of-the-Season", they may return it for credit within ten days after its arrival, and (d) they will be properly notified of the gift(s) just before Christmas.

Please PRINT names and correct mailing addresses, including Zip Code Numbers, clearly.

Gift For:

Name of parish:

\$14.00

Gift For:

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Total amount of GIFT memberships \$

- ☐ Enroll ME as a continuing member at
the yearly cost of \$14.00

TOTAL AMOUNT ENCLOSED \$

- ☐ Begin MY membership by sending me now THE PEOPLE ON SECOND STREET (\$5.00) at the special EBC price of \$3.50 (for advance payers only); \$4.10 otherwise.

- ☐ I am already a member of the EBC.

My Name and Mailing Address:

Name of my parish:



TWO words commonly misused today are *clergy* and *laity*. The ears of the punctilious frequently are offended by supposedly well-educated bishops (and others) who say, "two clergy of the diocese," when they really mean two priests, or two members of the clergy, or (if one fancies Victoriana) two clergymen. That error is easily avoided if one remembers that *clergy* is a collective noun exactly like *army* and should not be used where *army* would sound peculiar ("two army of the U.S.A."? No, "two members of the army.")

Laity is more difficult, for its meaning rather than its use is misunderstood. More than one writer in recent years has repeated that the English words, *laity* and *layman*, are derived from the New Testament Greek word, *laos*, meaning "people." That idea is incorrect and it leads to wrong practice in liturgical and pastoral matters.

The Septuagint (Greek translation of the Old Testament) — so called from the legend that seventy scholars did it — and the Greek New Testament use two

words for "people" — *demos* and *laos*. The first refers to the majority, the voice of the people (Acts 12:22: "And the people gave a shout, saying, It is the voice of a god, and not of a man.") hence the English word, *democracy*. The second is used to describe the People of God, God's Chosen, the Israel of the Lord, who obey not their own desires but those of the one true God. The distinction between *laos* and *demos* is important. In 1 Peter 2:9, we read, "you are a chosen race, a royal priesthood, a holy nation, God's own people (*laos theou*)." Here the distinction between *laos* and *demos* is evident; but some commentators have tried to draw from St. Peter's words the idea of the so-called priesthood of all believers: because St. Peter described the whole Church and *laos* as a royal priesthood, they would argue that the writers of the New Testament know nothing of a hierarchy and gradation of ministry in the apostolic Church. They fail to notice that St. Peter was inspired by the words of Exodus 19:5-6, "You shall be my own possession amongst all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation." Although the Old Testament presents Israel as a kingdom of priests and a holy nation, it also records a ministerial order of high priest, priests, and levites as a matter of divine appointment.

The Acts of the Apostles leaves little doubt that the Apostles exercised a supreme authority over the Church and that they had received that authority from our Lord when He said, "Receive the Holy Ghost; if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (St. John 20:22-23).

The matter is clarified when we pass to the writings of the Apostolic Fathers, notably in the First Epistle of St. Clement of Rome, written about AD 95. (Clement's letter was included in some early canons of the New Testament.) It was addressed to the Church of Corinth where there had been disorder and disunity, and a faction was trying to be rid of the bishop. (St. Paul had addressed himself to similar problems there forty years earlier.)

St. Clement is the first of a number of Christian writers to draw a parallel between the old dispensation and the New Covenant in matters of hierarchy and ministrations:

For to the high priest, his proper ministrations are allotted, and to the priests the proper place has been appointed, and on the Levites their proper ministrations have been imposed. The layman (laikos anthropos) is bound by the ordinances of the laity (laikos).

Clement seems to be speaking here of the ordinances of the Old Testament which had come

to an end by his time because of the destruction of the temple in AD 70, but from what follows, it is clear that he is applying the idea of a gradation of functions to the Church of the New Covenant. We also see that the word *laity* is derived from the Greek *laikos* and not from *laos*.

The *laikos*, says Clement, is an order and rank within the whole *laos*, and each order is bound by its order and functions and one should not seek to usurp the functions of the other. He continues,

The Apostles received the Gospel from the Lord Jesus Christ; Jesus the Christ was sent from God. The Christ is therefore from God and the Apostles from Christ . . . they preached from district to district, and from city to city, and they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers. And this was no new method, for many years before had bishops and deacons been written of: for the scripture says in one place: "I will establish their bishops in righteousness and their deacons in faith" (Chapter 43).

Those words, written at the end of the first century by one who knew the Apostles and had their words still ringing in his ears, need to be pondered at a time when the tendency is to change and uproot everything in the life of the Church, sometimes without adequate knowl-

edge of the foundations of the Christian faith. The People of God are not all of one order: the laity (*laikos*) no less than the clergy must be understood to be an order and a rank within the whole *laos*. That sheds a flood of light upon the concept of the ministry of the laity.—Taddled from *The Anglican*



DUTY

I AM often asked why we have daily celebrations of the Eucharist, even for just a handful of people. The purpose of the Holy Communion is not only so that we can make our communion (it's true that the receiving of communion is the completion of the sacrifice for those who participate), but it is also an offering to God of the great intercession of Christ's sacrifice on Calvary; it is the Christian act of intercession. As the congregation awakes and goes about its daily business of living, the Church is praying for them — the Church in the form of the priest and that handful of people; because we are all members of one Body, when the sacrifice is offered, you offer it, whether or not you are physically present. It is my job as priest to offer the sacrifice (though not without your part of the offering), just as it is your job to do whatever your specialized vocation is.—A priest in his bulletin

GRATITUDE

TO OUR Reverend Fathers in God, the Clergy, and all the Faithful in this portion of the Catholic Church: On the Feast of the Ascension, I shall be celebrating my 25th year of ordination to the priesthood, and I wish to express publicly my gratitude to the Communion which has given me Holy Orders.

Most of us are deeply conscious in 1968 of the painful shortcomings and sins of the Body of Christ everywhere — the corporate frailty of all the faithful, beginning with myself; but there is another dimension to the Church: by God's protection and grace, it has witnessed continuously to the eternal Resurrection and our Blessed Lord's glorious victory over death; sinful as the Church is, it has for almost twenty centuries shown men the path to salvation.

Virtually everything I know about the love of God and the things that truly matter, I have learned from the Church: everything that is presently worthwhile and ultimately indispensable, the Church has taught me. The gift of money that made this testimonial possible is not limitless, but my gratitude to our part of Christ's Body is. —Taddled from a classified advertisement in the *Living Church*

EXCHANGE

A popular composer-guitarist, helping with the singing at a Mass for children at a recent Roman Catholic convention, received the Kiss of Peace from the celebrant and in turn passed it on to several children. When he said to one youngster, "Peace be with you," the child responded, "Could I have your autograph?"—*National Catholic Reporter*

A NEW COMMANDMENT

Question (on a written test): What is the Fifth Commandment?

Answer: Humor thy father and thy mother.—From a diocesan bulletin

REMNANT

Overheard on a city street: "We're going to be living in a better neighborhood soon."

"So are we."

"Oh, are you moving away from here, too?"

"No, we're staying."

—*The Oregon Churchman*

BLESSED ASSURANCE

The Concord College citation for a Doctor of Humane Letters degree received by the Bishop of West Virginia read in part: "Should matters of the spirit ever require more temporal power, it is reassuring to know that your ecclesiastical authority may be supplemented by your experience as a welterweight boxing champion."

CHILDREN SHOULD . . .

On the way home from church after the Bishop had been there for Confirmation—the Laying on of Hands, a little girl asked her father, "Daddy, how many people did the Bishop fertilize today?"—A parish paper

TEXAS

A Texan looked through the gate at his eternal home and remarked, "I never thought heaven could be so much like Texas." "Son," the gate-keeper replied, "this ain't heaven."—A parish paper

PARABLE

When asked to name his favorite Bible story, a small boy replied, "The one where everybody loafs and fishes."—A parish paper

RESURRECTION NIGHT

A drunk was making his way across a cemetery one night, when he fell into an open grave and, not being able to get out, curled up in a corner of the excavation and dozed off. Later, another inebriated man fell into the same hole, and, without noticing the first drunk, began to jump and climb, trying to get out. The first drunk arose quietly, and, feeling sorry about the futile efforts of the new arrival, walked over to him, touched him on the shoulder, and said, "You can't make it." But he did!—Archbishop of Algoma

HOUSEWARMING

WHEN a new mission is getting started, the expected thing seems to be for the rest of the diocese to consider it poor and unable to do much for itself, and so some old, outworn equipment is rounded up and patronizingly handed to the new congregation — a degrading practice that is liable to produce the same defeatist psychology seen in long-term welfare cases.

How much better it would be if the diocese were to take its cue from the friends and relatives who arrange a housewarming for a newly-wed couple when the two set up their home: their friends and relatives bring gifts of new, modern, useful items, and any old things are valued antiques, not just hand-me-downs. I'd like to see a housewarming for each new mission in the diocese, and so give a lift to the new congregation without lessening its members' responsibility to do all they can for themselves. The Bishop easily could advise donors of what was needed, and what sizes and styles would be appreciated.

I have been prompted to make the suggestion because of the notice that the new work at Clatskanie is "badly in need of a chalice and paten and of some kind of an organ." My parish has an old chalice and paten available, but if it isn't good

enough for us to use any more, why should it be good enough for Clatskanie? I'd be glad to start a movement among my parishioners to buy a new chalice and paten: perhaps the Northern Deanery, with its greater number of parishes, would be willing to go together to buy a really good organ, new or second-hand, but something obtained especially for the purpose. To welcome a new household into the diocesan family with a housewarming would be to me more effective than a handout of rummage. —Taddled from *The Oregon Churchman*

QUARTER WATCH



THE PRIMATE OF All Canada occupies a position in the Anglican Church of Canada comparable with that of the Presiding Bishop of the American Church, but the Canadian Church does not ask its chief shepherd to resign his diocesan post when he assumes the national one. He has already been elected Archbishop of his ecclesiastical province (becoming "Archbishop of" the diocese which he formerly was "Bishop of"): when he is chosen for the national office he simply is styled "and Primate of All Canada" as well. The present holder of the complete set of titles is the Most Rev'd Howard Hewlett Clark, Archbishop of

Rupert's Land, Metropolitan of the Ecclesiastical Province of Rupert's Land, and Primate of All Canada. Before 1925 in the American Church, the man longest in episcopal orders presided at meetings of the House of Bishops (although between 1792 and 1804 a rotation system was set up, and the title "Presiding Bishop" first was used in 1795), but since then, primates have been elected by the House of Bishops meeting in General Convention; Henry St. George Tucker, VIII Bishop of Virginia, became Presiding Bishop in 1938 and held that office until 1946, although he resigned his diocese in 1944; his three successors all have been required to resign their dioceses upon election to the national post. The American Presiding Bishop is not an Archbishop or Metropolitan because he has no jurisdiction or metropolitanical authority in dioceses not his own, and he is an anomaly among the world's bishops in not having even a titular jurisdiction of his own. (Roman Catholic and Orthodox administrators and diplomats in episcopal orders are sometimes given historic dioceses in North Africa or Asia Minor which in fact ceased to exist except on paper a thousand years ago.)

¶The Presiding Bishop has asked a ten-person committee to name the Church's most "critical national and overseas needs" and to say whether or

not a giant capital funds campaign throughout the American Church would be a practical way to finance any recommended action: the committee, headed by the principal partner of Francis I. duPont Company and by the chairman of the board of the company that makes Kleenex, will report next February.

Robert Worthington, a rectory-raised graduate of Kent School and one-time engineer, joined the Church Pension Fund (founded in 1917) as Secretary in 1934 and rose to be President, in which job during the past 22 years he presided over several major changes in operation, saw its assets grow from \$50-million to \$212-million, and its annual pension payments increase almost five-fold to \$6-million. At the age of 68 he retired last April, and his successor, after a two-year search for the right man, is 42-year-old Robert Armstrong Robinson, a Phi Beta Kappa English teacher who switched to banking (trusts and development) somewhat by accident (a flat tire in front of a local banker's house), for two years Executive Vice President of the Fund, and a communicant of St. Mark's Parish, New Canaan, Connecticut.

¶A communicant of Trinity Parish, Portsmouth, in the Diocese of Southern Virginia, was recently clothed as a novice in

the American Province of the Society of St. Francis, Mount Sinai, New York.

¶ Last Whitsuntide, in Christ Church Cathedral, Victoria, the Most Rev'd Godfrey Philip Gower, Bishop of New Westminster, was enthroned as Archbishop and Metropolitan (one of only four in Canada) of the Province of British Columbia, succeeding Harold Eustace Sexton, 80, retired.

¶ Miss E. M. Howard became a Church School teacher of St. Paul's Parish, Addlestone, England, when she was fifteen (she began to attend in 1888 when she was six); last year, seventy years later, she retired, at the age of 85. Several of her former pupils have been ordained; one is Canon Archdeacon of Westminster (Abbey).

¶ The Bishop of South Florida (Henry Irving Louttit, 65, III Bishop since 1951, intending to resign in 1971) has announced that he will request the General Convention in 1970 to permit a division of South Florida into three dioceses, each of which will have more communicant strength than did the single diocese 23 years ago. South Florida, with 30,966 square miles, was set apart in

1892 from the Diocese of Florida (now 23,895 square miles) and became a diocese in 1922. The Bishop has two suffragans, the limit allowed by the Canons, but recently has arranged to enjoy the episcopal services of the Rt. Rev'd Albert Ervine Swift, 55, who was consecrated Bishop of Puerto Rico in 1951, resigned in 1965 to turn the jurisdiction over to a native-born bishop, and thereafter assisted the Bishop of Pennsylvania for two years. He has lately been rector of St. Gregory's parish, Boca Raton, in South Florida, in which job he will continue while assisting the diocesan.

¶ The Diocese of Hong Kong was founded in 1849 as part of the Holy Catholic Church in China. Presently it operates as a detached diocese associated with the Council of the Church of South-East Asia. It has a 60-member clergy (19 of whom are Chinese); about 20,000 laymen (among the four million people who crowd the colony's 400 square miles); 30 grade schools (50,000 pupils on two shifts a day); several workers' hostels, vocational training centers for boys and girls, and clinics; an orphanage and social work settle-



*If after kirk you up and flee,
we'll all seem stiff and cold to ye.*

*If after kirk you bide a wee,
we'll all seem warm and nice to thee!*

—A parish bulletin

ment; and 26 parishes, of which four use English and all but one of the rest use Mandarin or Cantonese, which the Bishop (since December, 1966) and his wife both speak. The Bishop is an English-born Oxford graduate, but spent most of his ministry in China (with three years out in the 1950s in Connecticut).

¶The Right Rev'd William Glyn Hughes Simon, 65, sometime slum priest and warden of a theological college, long-time champion of the Welsh language, who was consecrated Bishop of Swansea and Brecon in 1954, and who has been since 1957 Bishop of Llandaff, recently became the Archbishop of the Church in Wales. (The former Archbishop, who was Bishop of Monmouth, retired.)

¶Just for the heck of it, the next time you receive your diocesan paper and read the Bishop's Diary (you may have to find it in the *Journal* of the Diocese), see how many times he reports having celebrated the Holy Communion and said Daily Morning and Evening Prayer.

¶The Abbot of Nashdom, the Church of England's only mitred abbot, was an invited guest at the Congress of Benedictine Abbots (assembled in Rome) where he was given an honored seat with the Presidents of the various Congregations. Since Vatican II, many Roman Benedictines have visited both

Nashdom Abbey and St. Gregory's Priory (the American branch of the English house) in Three Rivers, Michigan.

¶Where we meet the faithful dead is not in the graveyard but at the altar, in the Eucharist, and with all the saints.

¶On the Feast of St. Chad and at Christ Church Cathedral, before the largest congregation of Anglicans ever assembled in Darwin (three-fourths of the people watched by television outside, when the rain of the "wet season" let up for the occasion), the Primate of Australia enthroned the recently-consecrated Kenneth Bruce Mason, a priest since 1954 and lately Chaplain of Trinity College, Melbourne, as the first Bishop of the newly created Diocese of the Northern Territory, Province of Queensland.

¶The wife of the Bishop of Easton (Maryland's eastern shore) has written a book about life in vicarage and rectory that should be useful to young women just beginning such a life and interesting to more experienced wives of priests who can compare notes. The authoress offers nothing startling, just sound common sense and a sprinkling of funny memories (in one parish, the bishop tried to confirm the bald head of the newel post of the altar rail), but it is good to have it all written down. The book's terminology is not always precise (particularly in the off-putting title),

probably because it is published by a Lutheran press with an eye to Protestant sales, but the contents are thoroughly Anglican. Ask for *How to Be a Minister's Wife and Love It*; Zondervan Publishing House, 1415 Lake Drive, S. E., Grand Rapids, Michigan 49506; \$2.95.

¶The Suffragan Bishop of Northern California read from the Bible at a recent prayer breakfast arranged by the Mayor of Sacramento: not an unusual event but the diocesan paper had fun with it; the headline in *The Missionary* was "Bishop Has Role at Breakfast."

The Diocese of Alabama and Florida are laying plans to set up a new diocese in the southern part of Alabama and the northwest section of Florida, with the see city in the Mobile-Pensacola area; the proposed new jurisdiction would have more Churchmen than 37 other existing dioceses and would put a bishop in the center of an area now rather on the edge of things.

¶Of the approximately 8,000 parishes and missions of the Episcopal Church in the United States, only 2,753 have more than 200 communicants: the average number of communicants is less than 250.

¶On Rogation Sunday, the retired Suffragan Bishop of Chicago laid the cornerstone of the Diocese's \$1.6-million Center and Cathedral House, going

up next to the cathedral church to replace buildings 75 and 95 years old.

¶On 11 September, in the San Antonio Convention Center next to the grounds of HemisFair, the former Rector of St. Mark's Church, San Antonio (New York-born Harold Cornelius Gosnell, 60, a priest for 35 years), was consecrated Bishop Coadjutor of West Texas.

¶Personal to Mrs. E.J.E. in the VIII Province: You are not the only one who has an unfaithful priest. For some strange reason, some priests (and some bishops, too) feel that to be "up with the times" they must debase the very faith they were ordained to teach, practice, and defend. If they can't be faithful to their ordination vows, they should not look for support from the faithful laymen; indeed, they should have the honesty to seek release from their sacred posts and find secular work. Meanwhile, do not fail to "pray for the ministers of God's Holy Word and Sacraments; for Bishops, that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons, that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour." Prayer works wonders.

¶Nearing completion in the Diocese of Albany is the Nelson House for the Elderly, which, along with the Child's Hospital,

St. Margaret's House and Hospital for Babies, and St. Paul's Church, makes up the Diocese's Good Samaritan Center — a large medical complex that was the brain child of the IV Bishop, Frederick Lehrle Barry (1949-1960).

¶The 125-year-old Mount Calvary Church, Baltimore, in the Diocese of Maryland, commemorates this year its centennial of daily celebrations of the Eucharist; possibly the first U.S.A. parish to do so.

¶The Priest-in-Charge of St. Andrew's Church, Waterville, in the Diocese of Minnesota, recently baptized his infant son and grandson, who were born within eleven days of each other.

¶The Suffragan Bishop of Washington (D.C.), and husband of the author of the EBC's Autumn Selection, *The People on Second Street*, has been granted a three-month leave

of absence to be the Director of Operation Connection, a national inter-faith coalition set up last spring to tackle the nation's urban problems.

¶Lessing Julius Rosenwald, former Sears, Roebuck chairman, has enabled the Library of Congress to acquire a first edition of Henry VIII's *Assertio septem sacramentorum adversus Martin Lutherum* (*Defense of the Seven Sacraments against Martin Luther*), printed at London and dated July 1521. When Pope Leo X read the treatise (it takes Luther to task for retaining only three sacraments — Baptism, Holy Communion, and Penance), he bestowed upon the King the title *Fidei Defensor* (Defender of the Faith), which the English monarchy retains to this day.

¶The Bishop Coadjutor of Chicago recently made eighteen men deacons — the largest number of ordinands in the Diocese's history. Does anybody know the largest number ever to be made deacons anywhere?

¶Five novices (one priest and four lay brothers), the largest number to be presented at one time, were junior professed recently at Holy Cross Monastery in West Park, New York; the Order also has received the life profession of the Rev'd John Walsted, of the Diocese of Oregon.

¶On the first Autumnal Ember Day in the Fresno Center, Victor Manuel Rivera, 51-year-

INNOVATORS

The doctrines of the Fathers are despised, the speculations of innovators hold sway in the Church. The wisdom of this world has the place of honor, having dispossessed the boasting of the Cross. The shepherds are driven out; in their place grievous wolves are brought in which harry the flock. Houses of prayer have none to assemble in them; the deserts are full of mourners. —Basil of Ancyra (about A.D. 360); quoted in *The Early Christian Church* by J.G. Davies

old native of Puerto Rico, son of a priest, himself a priest since 1944, and rector for 23 years of St. Paul's Parish, Visalia, was consecrated II Bishop of San Joaquín (one of four in California and the central third of the state) in apostolic succession to Sumner Francis Dudley Walters, 70, who came to the jurisdiction 14 years ago and who has lived in Stockton.

¶Personal to L.C.J.: The postage required to send TAD to an APO address is the same as elsewhere in the U.S.A.: one-eighth cent a copy (64 pages, approximately 30,000 words), but all copies going to APO addresses have to be put in envelopes.

¶In 1917, the Ingram brothers, William, 64, Charles, 61, and Ernest, 59, joined the choir of their parish church in Orleton, Diocese of Hereford, Church of England, and are still singing there now, fifty years later (William became choir-master in 1942). During the half-century, the choir has three times been named best in the diocese.

¶The II Bishop of Eau Claire, 66-year-old William Wallace Horstick, on the job since 1944, has asked for a bishop coadjutor, and said that he would retire within ninety days after the consecration.

¶The Diocese of Massachusetts has arranged for one of its agencies to put up apartment buildings for retired folk on

fixed incomes in Beverly, Danvers, Peabody, and Salem: the four buildings will have a total of 248 bedroom-alcoves and 65 single bedrooms. The nearly \$4-million cost will be advanced by a federal loan, the first such single loan for buildings at more than one location. Each of the homes will try to provide a social center for the elderly of the community, whether resident or not.

¶The parish of Murchison in North West Australia covers 234,000 square miles — an area twice the size of the British Isles. Churchmen in Bristol, England, recently chipped in to buy the priest-in-charge an airplane.

¶Some years ago, TAD reported that the publishing firm of Morehouse-Barlow Co., New York, kept a bishop in the basement (the good man in charge of the shipping department is a Mr. Bishop); Hillspeak, with

TO THAW TURKEYS

The U.S. Agriculture Department claims that frozen turkeys are best thawed at room temperature while still in their plastic wraps and enclosed in a tight paper bag. The method is not only more convenient and better than thawing in a household refrigerator or under tap water: thawing frozen turkeys at room temperature while exposing the bird's outside surface to the air can cause bacteria to multiply rapidly.—Taddled from *The National Observer*

its high regard for the apostolic office, can say with pleasure that the local sheriff is a bishop — Mr. Orval Bishop.

¶ A revised Breviary, in which the Daily Offices have been reduced from seven to four, was prepared and presented to the Order of the Holy Cross (West Park, New York) at the Annual Chapter (meeting of all life-professed members of the Order). Copies have been issued to all houses of Holy Cross and the companion Order of St. Helena (for women) for trial use.

¶ When the new Ambassador to the Philippines, 57-year-old G. Mennen Williams (Governor of Michigan from 1949 to 1960), was a boy, he sang in the choir of St. Paul's Cathedral Church, Detroit, Diocese of Michigan, and his father, Henry Phillips Williams (the Mennen came from his mother's maiden name), was on the vestry; upon return from Washington and a six-year hitch as Assistant Secretary of State for African Affairs, he himself was elected to the vestry and last January was appointed Senior Warden of the cathedral parish.

¶ TAD has a reader who is interested in disposing of (1) a \$4,000 custom-made wedding ring, with two separate platinum rings verging into a diamond supported by diamonds and sapphires; and (2) a custom-made watch which bears all of the Masonic symbols,

winds every forty hours, and tells the time from the Atlantic to the Pacific; there is also a three-leaf Masonic "dangle," once attached to the watch when men wore vests with a pocket for the watch and a buttonhole for the "dangle." Any takers? Inquiries will be forwarded to the owner.

¶ Ten years ago, when rumor and accident were about the only means of matching priests and parishes, the Rt. Rev'd William Appleton Lawrence upon his retirement as Bishop of Western Massachusetts set up the Personnel Information Service for the benefit of the Province of New England and as a laboratory experiment for the national Church. Now under the patronage of the Bishop of Massachusetts and with an office in Wright Hall at the Episcopal Theological School in Cambridge 02138, the service answered questions from thirty parishes during the last quarter of 1967, sending information on ten to thirty priests to each one. During the same period, thirty priests asked for questionnaires to fill out. At the present time, ninety per cent of the priests in New England are registered and files are kept on 200 more who live elsewhere.

¶ A bishop's actions are subject to review by the whole Church.

¶ Madeline L'Engle, librarian at the Cathedral Church of St. John the Divine, New York

City, has written a little play for older children to put on for younger ones. It's called *Journey with Jonah*: the characters are the prophet, who was willing to be his brother's keeper as long as he was permitted to say just who his brother was, and many animals, which include a worm, a catbird, and a whale. We haven't seen it but the reviews are favorable. It is published (with good decorative pictures by L.E. Fisher) by Farrar Straus and Giroux, 19 Union Square West, New York City 10003, at \$3.75.

After thirty years on the job, the VI Bishop of Alabama (Charles Colcock Jones Carpenter) will retire at the end of the year: he'll be 69 in September. All going well, the present Coadjutor (George Mosley Murray, 49, consecrated Suffragan Bishop in 1953, elected Coadjutor in 1959) will take over.

¶In the chapel of his episcopal residence, the now resigned Bishop of Delaware solemnized the marriage of his younger daughter to a California medical student.

¶The Diocese of South Florida plans to put up a \$3.5-million church college as part of Baptist-related Stetson University, Deland. By only supplementing the Stetson curriculum and using its degrees, the Bishop estimates that the Church can offer a liberal arts education

that otherwise would require facilities of \$20-million or more. Stetson now has 200 Anglican students and already furnishes much of the Church's leadership in that area: at present the nearest Church college is the University of the South, Sewanee, Tennessee. The Bishop hopes to have \$1.5-million this autumn for the construction of a residence-chapel-study hall for 442 students, and to see the college open in 1971.

¶In preparing for the priesthood, the Presiding Bishop's second-oldest son was recently graduated from the Church Divinity School of the Pacific, Berkeley, California.

¶In 1881, at the request of the II Bishop of Newark (Thomas Alfred Starkey), the Society of St. Margaret sent a sister and a novice to be superintendent and assistant of St. Barnabas' Hospital in the See City. Although the Sisters gave up that work in 1924, other jobs followed in the diocese — the House of Prayer Mission House in Newark (1889-1938), St. Katherine's Home, Jersey City, and, longest running, parish work at Grace Church, Newark (begun with a single sister in the 1890s and continued with three sisters after living quarters were provided for them in a new parish house built in 1929). Last February, a shortage of sisters forced the Society to recall the Grace Church sisters to the Mother House in Bos-

ton and so end 87 years of work in the Diocese of Newark. (Sisters continue in parish work in the Dioceses of Massachusetts, Pennsylvania, Central New York, and New York; and the Society maintains mission houses in those dioceses as well as in Montreal and Port-au-Prince, Haiti.)

¶Albert Charles Jacobs, 68, XIV President of Trinity College, Hartford, Connecticut, has been succeeded in office by Trinity alumnus, Theodore Davidge Lockwood, 48-year-old Unitarian, who was Provost of Union College, Schenectady, New York.

¶Last spring, in his cathedral church in Trenton, the Bishop of New Jersey ordained thirteen men to the diaconate.

¶Last autumn TAD passed along to its readers a request for the source of the much-quoted formula, "In essentials, unity; in non-essentials, liberty; in all things, charity." The Rector of All Saints' Parish, Grenada, Diocese of Mississippi, promptly wrote that a teacher of his, now Professor-Emeritus of Church History at Yale Divinity School, had tracked it down to a tract written (under a pseudonym) by Peter Meiderlinus, and published in Rottenburg in 1626. The tract was called "Paragenesis Votiva Pro Pace Auctore Ruperto Meldenio Theologo," and contained the words, *In necessariis unitas, in non-necessariis libertas, in utris-*

que (or 'in omnibus') *caritas.*" Alexander Campbell, the frontier preacher, used the saying but did not originate it, and attempts to connect it with St. Augustine have failed.

¶John Bowen Coburn, 53, a priest since 1943 (he declined at least two elections to the bench of bishops), President of the General Convention's House of Deputies in 1967, and Dean of the Episcopal Theological School, Cambridge, Massachusetts, has resigned the latter office to become a staff member of the Street Academies, a project sponsored by New York City's Urban League to help high school dropouts make up credits needed for admission to college.

¶Publication of the Holy Bible in the Kirundi language recently was celebrated with a service of thanksgiving in Bujumbura, Burundi, in the presence of the Anglican Bishop of Burundi (African Province of Uganda, Rwanda, and Burundi) and representatives of the neighboring Roman Catholic Bishops.

¶Does anybody know where to obtain authoritative information about the proper construction and use of columbaria? In rebuilding its church, a parish wants to make provision for a columbarium (a vault, usually below the ground, with niches for receiving the ashes of the cremated dead), and appealed to TAD for information. Since

more churches may wish to accommodate columbaria in their future plans, adequate information now will help avoid unwholesome or insensible customs in the future.

¶The number of living Roman Catholic bishops has passed 3,000, which probably is a record.

¶The last six parish bulletins TAD looked at one summer day included pastoral gripes about low or non-attendance at Sunday services. Aside from arousing a twinge of guilt or resentment in the reader, we wonder what good such notices accomplish. The Good Shepherd went out to look for the sheep that was lost: He didn't send out mimeographed papers about the ingratitude of the missing animal or paragraphs about its duty to check in periodically at

the fold. Would you believe that the Church thrived for nineteen centuries without any duplicating machines at all?

¶The Diocese of Chicago has seventeen priests who do not formally work for the Church but earn their livings at secular jobs; it is beginning to train twelve more men who may become "worker deacons."

¶If your local hospital has a visitor's lounge, why not provide it with a subscription to TAD? A number of TAD readers have done so already.

¶Cuttington College in Suacoco, Liberia, has become the ninth member of the Association of Episcopal Colleges. Founded on the Liberian coast in 1889 with a gift of \$5,000 from Fulton Cutting of New York, Cuttington closed during the depression, and reopened in

O GRACIOUS LORD

*GO with us that we may be with thee
BLESS us that we may glorify thee
LOVE us and through us
that we may love thee and
all those whom thou hast given us
to love in thy Name.*

AMEN.

The 1968 autumn bookmark, here reduced from the actual size of 3 x 5½ inches. Printed in blue-green and sage on white stock. Rate: 35c for a packet of 25 or \$1.00 for three packets. Postage without charge if payment accompanies order.

the interior, in 1949. Two chief justices of the Liberian supreme court, a vice-president, and many members of cabinet and congress are alumni of Cuttington, as well as a bishop. Its 225 students come from fifteen African nations.

¶A 76-year-old member of Holy Trinity Parish, Eastbourne, England, retired after sixty years there as an organist and choirmaster. What is the record anywhere?

¶The Church Life Insurance Company, an affiliate of the Church Pension Fund, now offers a new policy for non-cigarette smokers at a reduced rate. Information about the new Cigarette Abstinence Policy (available to all Episcopalians who actively serve the Church, who have never smoked, or who have abstained from smoking cigarettes, pipes, or cigars for at least 12 months) can be obtained from 800 Second Avenue, New York 10017. Why not give up smoking, use the money for a life insurance policy, and name the Church as the beneficiary?

¶For more than 150 years the Bible and Common Prayer Book Society has been serving the Church by donations to missions, congregations, institutions, and chaplains, at home and abroad, who are financially unable to supply their own requirements. The Acts of Incorporation of the society have recently been amended to include the donation of hymnals.

¶After serving as secretary for 51 years of St. Andrew's School, West Barrington, Diocese of Rhode Island, Miss Bertha Sawyer is retiring.

¶Because of postal rate increases, readers who kindly supply TAD with their new addresses may wish to give some consideration to enclosing their birthday dollars. The Post Office Department charges 10c to return a copy of TAD with the reader's corrected address, thus making the total cost of such a change come to as high as 54c; when the reader notifies TAD himself, the cost is only 44c — another reason why TADollars are so welcome — any time.

¶The Rt. Rev'd Ernest Urban Trevor Huddleston, 55, a member of the monastic Community of the Resurrection since 1941, author of *Naught for Your Comfort*, and Bishop of Masasi (Province of East Africa) since 1960, has resigned to make way for a native-born bishop; he will become Bishop of Stepney, one of the four suffragans of the Bishop of London (Fulham, Kensington, and Willesden are the others). The late Joost de Blank was Bishop of Stepney before going to South Africa as Archbishop of Capetown; Cosmo Gordon Lang went straight to the Archbishopric of York from the Suffragancy of Stepney in 1908.

¶Trinity Parish, Wall Street, in the Diocese of New York, owns eighteen major buildings

including a 25-story building at 74 Trinity Place (parish offices fill seven floors) and the 17-story Standard & Poor's Building. Tax assessors place the parish's total commercial real estate holdings at \$32-million and send a bill for \$1.5-million every year.

¶In St. Asaph's Church, Bala-Cynwyd, Diocese of Pennsylvania, the elder and law-trained son of the President of Chase Manhattan Bank and great-grandson of John D. Rockefeller, Sr., took to wife a daughter of the Secretary of the Pennsylvania-New York Central Railroad. The bride's paternal great-grandfather built the stone Gothic Revival church in 1888; a granddaughter of the same man married another Rockefeller in the same church almost forty years ago.

The General Synod of the Church of the Province of New Zealand last spring not only affirmed its adherence to the Apostles and Nicene Creeds but added, "In particular this Synod affirms its belief that God has acted and acts in history, and especially does it affirm the resurrection of Jesus Christ from the dead as an event, and not simply as an apprehension of faith by man. It also affirms His continuing identity, not only as a memory or an example, but as one who is present in the world as Lord. Furthermore, it affirms its belief in life con-

tinuing beyond death for those who are in Christ." The statement was prompted by the acquittal from heresy charges of a minister of the New Zealand Presbyterian Church, which body is one of four now discussing union with the Anglicans. The 1970 Synod will consider making assent to the statement of faith a prerequisite to any plan of union.

¶The Diocese of Tennessee now has 23 men studying for the priesthood.

¶The Bishop of Bethlehem (one of Pennsylvania's five dioceses) is taking a six-month leave of absence at the request of the Presiding Bishop to chair the Church's National Board for Theological Education, an outgrowth of the Pusey Report.

¶Personal to parish priests: *The Anglican Digest* goes to all parishes in the country; you can take care of the birthday matter by sending in a TADollar on the name day (feast of title or dedication) of your parish. Better still, send along another dollar with the name and address of, say, the newest member of your vestry.

¶Many readers of an article in an earlier issue of TAD have asked for the address of the Episcopal Theological Seminary in Kentucky: It is 544 Sayre Avenue, Lexington 40508. One reasonable-sounding priest in a neighboring diocese wrote to say that the seminary is not so bad as its critics make it, but

not so good as the Bishop of Lexington would have it: we believe him — reality is seldom quite like what is said about it. We also have had letters from satisfied parishioners of graduates of Lexington's seminary and they have helped to convince TAD all the more that the really tough and necessary job is to teach the faith and to build the Body of Christ in each parish, and that unless that job is taken seriously (as the Diocese of Lexington's seminary seems to do), neither brave statements from the Executive Council nor publicity — garnering "action" will make up for the lack. If four million American Churchmen worshipped God every Sunday in His Church, refused to countenance social injustice in their communities, and yearned for the unity of Christ's Church, would the Executive Council or any other body have to issue press releases on race relations or ecumenical matters? The Church does not need "leaders" or spokesmen; it needs teachers and good examples.

¶The University of the South, Sewanee, Tennessee, will admit qualified women students in the autumn of 1969.

¶On the Feast of St. Ninian (16 September, episcopal missionary to Scotland), in Helena's Roman Catholic cathedral church, 48-year-old Jackson Earle Gilliam, a priest since 1949 and former Rector of the Church of the Incarnation,

Great Falls, was consecrated VI Bishop of Montana, in apostolic succession to Chandler Winfield Sterling, resigned.

¶From a total of 950 religious banners submitted for entry, 109 were displayed at an exhibit organized by the Christian Art Associates of Chicago during the Fourth Annual Summer Festival held last July at Washington's Cathedral Church of St. Peter and St. Paul.

¶Tom Goddard, Hillspeak's artist, has moved to a new address in New York City: 140 Riverside Drive (Apt. 9-C) 10024, telephone 362-0966; his studio remains the same: Room 306, 80 East 42nd Street, 10017; telephone 867-6288.

¶Two of the contenders for the Democratic nomination for Governor of Arkansas have been senior wardens in their local parishes.

¶On Commencement Day, 22 May 1968, Miss Helen Beatrice Chapman, dietitian at the General Theological Seminary during the administration of three deans, retired after 37 years of service.

¶In autumn of last year, the Vice President and General Manager (since 1961) of Morehouse-Barlow Company, publishers and booksellers to the Church for over eighty years, retired after 43 years with the firm. Instead of going to a seminary, Harold Clifford Barlow went to work as a clerk with the Morehouse Publishing

Company in Milwaukee in 1924, moved to New York City to become manager of the firm's new bookstore when it opened there in 1935, and became Secretary of Morehouse-Gorham Company upon the merger with Edwin S. Gorham, Inc. in 1938. He became Treasurer in 1943 (he was already sales manager and a director), and his name was added to the company title in 1959. His son Ronald is now President.

¶ The Order of St. Francis (O.S.F.), with headquarters at Little Portion, Mount Sinai (Diocese of Long Island), New York, has merged with the Franciscans of the Church of England to form the Society of St. Francis (S.S.F.). The American order was founded in 1919 by the Rev'd Joseph Claude Crookston in Merrill, Wisconsin, and moved to Mt. Sinai in 1930 (it also has a house in Orange City, Florida). The

English order, itself an amalgamation of several Franciscan groups, has its mother house at Hilfield, Dorchester, where it was formed some thirty years ago; it now has seven houses in England, one in Zambia, two in New Guinea, and one in Australia. The Society has a second order, which is composed of the Poor Clares, enclosed and contemplative nuns with houses at Freeland, Oxford, and Mt. Sinai; and a third order for men and women who work in the world but live according to a modified Franciscan rule. (The English order also has an active Franciscan sisterhood which has three houses in England and one in Zambia). Along with the change in organization came one in habits — from grey to the traditional brown.

¶ The Right Rev'd Robert Herbert Mize, 61, and for eight years the VI Bishop of Damara-land, Province of South Africa,

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has been forced to vacate his see by the Government of South West Africa. Bishop Mize, who was founder of the St. Francis Boys' Homes, and the subject of a book selected for the EBC in 1963, attended the Lambeth Conference as Bishop of Damaraland, but was forbidden to re-enter his diocese.

¶The Rt. Rev'd David Emrys Richards, 47, who was consecrated Suffragan Bishop of Albany in 1951 at the barely canonical age of thirty, and in 1957 became I Bishop of Central America, has resigned to become the National Coordinator for the House of Bishops' Committee on Pastoral Counselling, a group formed in 1959 to study personal and vocational problems of the clergy. The Missionary District of Panama and the Canal Zone was constituted in 1919; in 1956 Costa Rica and Nicaragua were separated from it; Guatemala, El

Salvador, and Honduras were transferred (1957) from the Diocese of British Honduras, and the five republics constituted the Missionary District of Central America, with Bishop Richards in charge. By action of the 1967 General Convention, Central America was divided into five ecclesiastical districts, and the same year William Carl Frey, 38, was consecrated I Bishop of Guatemala, with El Salvador also under his care; Bishop Richards kept the episcopal oversight of the three other countries and his title changed to the Bishop of Costa Rica.

¶"O Gracious Lord, Go with us that we may be with thee; Bless us that we may glorify thee; Love us and through us that we may love thee and all those whom thou hast given us to love; in thy Name. Amen." (The text of the EBC's bookmark for its autumn selection, *The People on Second Street.*)

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